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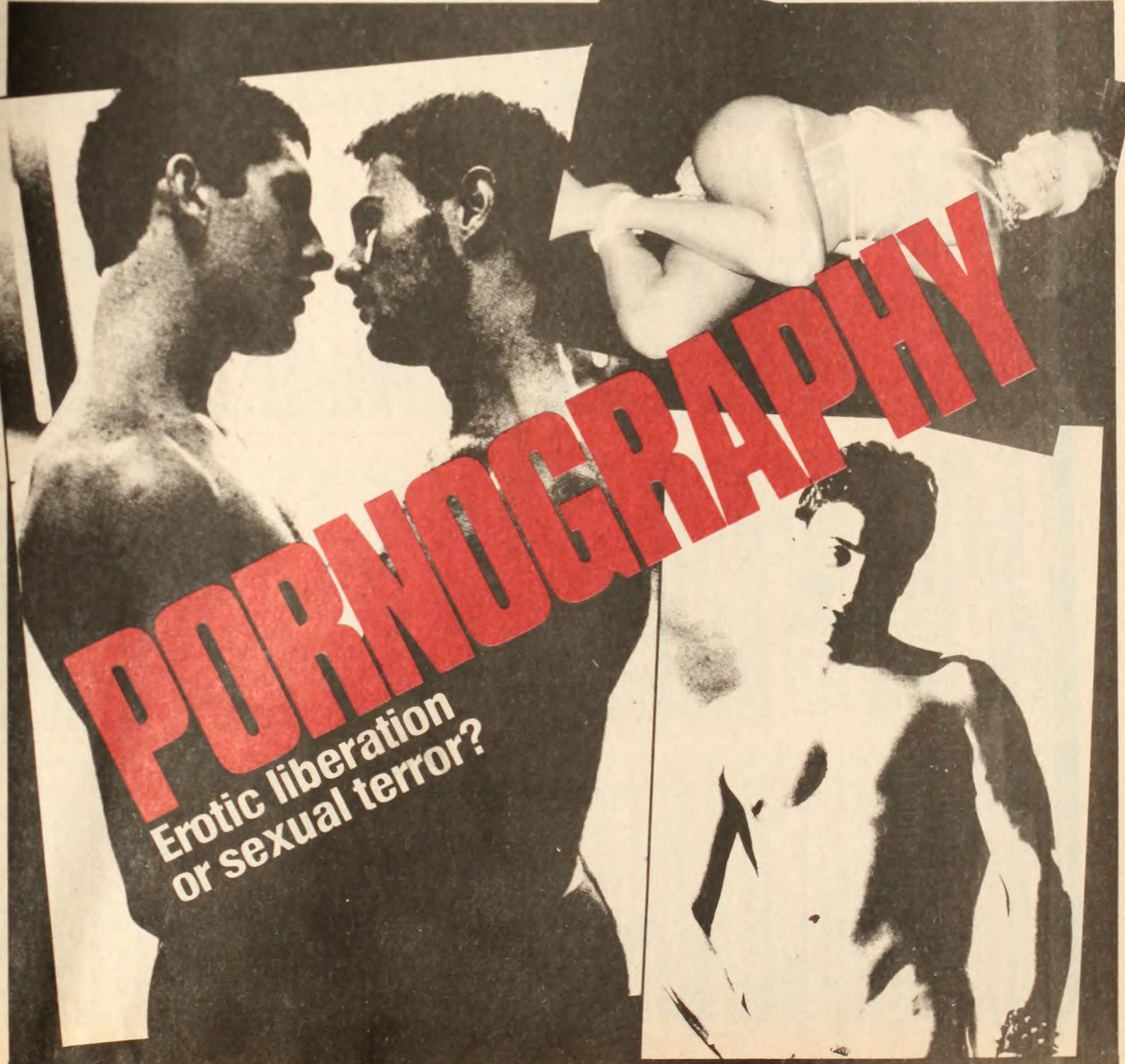


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THE Body Politic \$1

AUGUST 1978 GAY LIBERATION JOURNAL



PORNOGRAPHY

Erotic liberation
or sexual terror?

It was a bad week for Lyn MacDonald. She was handed her separation certificate — and her eviction notice. Then she decided to do something about it.

"Due to the fact you being a lesbian..."

by Chris Bearchell



For two weeks prior to Thursday, June 1st, Lyn MacDonald was a full-time clerk at Master Variety Store in London, Ontario. On that day she was fired.

"Everything had been going fine," Lyn remembers. "I had been told that I was a good, hard worker and that the boss was pleased with me. That day I was out having lunch with the boss' wife when she started pushing birth control on me. She was quite persistent, and a bit prying, so I told her that I didn't have any personal need for birth control. She was shocked and I told her I was gay. She was very open and honest after lunch she told her husband. When I went to do my till at the end of the day, he handed me my separation slip. I asked him what was going on. He said, 'I don't have to tell you.' I asked, 'Would it have anything to do with your wife telling you I'm gay?' He said, 'Yeah, that's the reason. Now get out of here.'"

How did Lyn respond? "When I found out that really was the reason, I was stunned and angry. That night I told some people — by the next day it was all over town."

On Monday Lyn and Eileen Renton, both members of the London Lesbian Collective, had been planning to put together the LLC's newsletter. "We decided to run off a thousand leaflets which we were at it. Telling people what had happened and to boycott the store. Then we started to turn in all the mail boxes in the area, I called the press, and the next day, Tuesday, we had a picket line. London's first gay picket. There were about ten of us there consistently — and as many as fifteen at times."

Even though dykes made up a clear majority of the picket line, that first day they were denounced as faggots. On the second day, at least one man figured out that he was confused and began calling them "cunt lappers." The reactions of passers-by weren't all hostile. In fact, as Lyn explained, "Most people were indifferent — they just wanted to go in and get their shopping done — but there were a number of people who took the leaflet, read it, and then said, 'Well, I'm not shopping here.'

And how did Byron Caughran, the store owner, react? He told the press



that business was booming. But he also tried, unsuccessfully, to get an injunction to stop the picketing. "When the picketing first started we were on the sidewalk moving around so we wouldn't block anyone. Caughran came running down Central Avenue and turned into my shop and was missing me by about three inches. It was an obvious attempt to scare the shit out of me. If I had stepped back at that point, I would have been under his wheels. He was screaming out of the window, 'I didn't fire you because you're gay, I didn't fire you because you're an asshole and a trouble-maker!'"

Caughran's first gay action received from the media. In London, there was a taped interview with me and showed some footage of the picket line itself. Two radio stations came by. Each time Caughran was interviewed his story changed. The first time he said, "Yes, she was a hard worker and it was partly because she was gay that I fired her, but it was mainly because she couldn't get the hours right." I'd worked there only nine weeks, and he'd been telling me the whole time that I was a hard worker. To the next reporter he said that I was "rude to people, that I had been discussing my sexuality with long-time customers. Can't you just see me bagging milk and bread and talking about lesbian sex with the little old lady around the corner?"

The second day we were out picketing, the store's part-time clerk — an Islamic woman — came up to me with an instant camera and took my face and took a picture. She said, "This is for my granddaughter. I want to show her what a woman looks like who kisses another woman's ass." So I said, "Fine, I hope your granddaughter's gay" and she went into the store. Then she stood there in front of an all-glass door sticking her ass at us. We stayed out just walking around in a circle. The shop owner was on her top and pulled down her pants. Some people were hanging around. They'd been calling us faggots and stuff, but they weren't really all that bad, mostly just curious. When this woman did her indecent exposure thing they were really freaked out. I mean, they'd been buying their jubes from her for years."

What kind of legal advice has Lyn

had? "I've checked with a sympathetic lawyer every step of the way. So far I've had sound and free advice."

I asked if she had approached the Ontario Human Rights Commission. "Just the local branch, and they seemed very supportive as individuals, but gay people aren't protected by the Code, so all they could do was try to use moral suasion on my ex-boss. What a laugh! They don't have any real power to do anything."

"The day after I was on TV, I started getting hang-up phone calls. That same day the superintendent came up to my apartment and told me to get out because I was boarding a friend's cat for the summer. I said I'd get rid of the cat for him. He said I still had to go. When I pressed him for a reason he said, 'You're the last straw. I've had it.' I asked him to put it in writing. So he did. The eviction notice reads: 'Dear Miss MacDonald, Due to the fact that you being a lesbian I have to ask you to move July 31st, 1978.'

"I found out when I checked with our lawyer that the super certainly hadn't given 'just cause', or sixty days notice. He kept coming up every day and bugging me. He'd shout at my friends or call me names. At the end of the week, the owner of the building came by and said he'd heard I had a cat and had damaged the place. I told him to get the superintendent off my back. He said he would. Everything's been okay since. Even the phone calls have stopped."

"It hasn't been easy for Lyn to get support. As she noted, 'If it had been a career I'd lost or a really good job, more people would have been concerned.'"

The consequences of the incident have been serious for Lyn. "I've been aware that someday I could lose my job because I'm a homosexual, but I wouldn't have believed I'd be standing in front of a TV camera saying it. As far as getting another job goes, things look really dire because I have a record. I'd been considering working in a prison. I've been there and didn't like what I saw. My personal goal was to get in as a guard and try to move up into the administration level. I had an interview the week before all this happened, with the head of the London Jail and I think it went really well. Now, after becoming a public lesbian, I think my chances are

probably shot. Prisons just don't hire homosexuals."

Lyn went on to describe how her firing had led to the formation of a militant gay organization in London called the Gay Activist Group for Equality (GAGE). "This was the first instance in London where anyone has ever stood up and said they wouldn't take that kind of thing. About ten of us got together and said, 'Hey, this happens all the time, it's just that no one's ever done anything about it.' Since then about ten people in GAGE who all work for the same company have been harassed. One was fired, the other two threatened for supporting the demo. Another woman's former lover had been forced to resign from a nursing job because she was gay. We'd seen too much of this and decided that a public, action-oriented gay group was needed. There are other organizations in town — the London Lesbian Collective and the Homophile Association of London (HALO) — but they aren't militant or public enough. They've given us moral support and that's important, but when you're trying to organize a picket line you need to know you can count on people for more than that."

Some time between late August and early October, Anita Bryant is scheduled to appear in London, and GAGE and the London Lesbian Collective have become involved in a coalition with feminists to organize a response. "What we really need," Lyn emphasized, "is to have a strong gay voice in London and right now that means support from outside — other people, other groups."

What about Lyn's plans now? She said she'd be down at Canada Manpower at 8:30 the next morning. It sounded bleak. I asked her if London would ever be the same. "We hope not. We plan to do a picket line for four hours and get a week of coverage. Even the weekend TV wrap-up covered on the unhappy case of the 24-year-old variety store clerk who was fired for being a lesbian. It won't necessarily be easier for other people to come out, but we hope it will make other employers think twice before they fire or harass someone for being gay. They don't want to be embarrassed by a bunch of noisy picketers outside their businesses."

"And we'd be glad to be there."

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Editorials

What's next?

The definition of "indecent, immoral, treasonous and seditious" seems to have gotten awfully broad of late.

Canada Customs is in the habit of seizing any printed matter which, in the personal opinion of any officer, fits that vague description, one of the many pretexts used by the Canadian government to establish criteria for clarifying what these words mean. Customs officers can — and do — seize just about anything they please. The onus is then on the person for whom the material was intended to prove that he or she should be allowed to have it. That can be an expensive — and often futile — effort.

Among the latest catalog items stopped at the border was the July issue of *Christopher Street*.

Christopher Street? Surprised? Surprised it would be hard to find a cleaner, less "offensive" magazine than this New York-based cultural journal. No "dirty" pictures, hardly ever a racy bit — in all, a quite proper and respectable publication.

Except for the fact that it is gay. After all, Customs officers don't read everything that comes across the border. The same publications that are accepted to gay bookstores and organizations (or to other alternative or revolutionary groups) obviously come in for special attention, while identical parcels addressed to big book chains or distributors may escape scrutiny. We, after all, are easy to recognize. And we don't mind being seen.

When material is stopped, Customs is supposed to notify the addressee and provide information on the right — and the method — of appeal. Lately it seems they're too busy even for that; many people report that subscription copies of gay magazines and newspapers simply aren't arriving, even though the publishers confirm that they're being sent. Someone in the Post Office/Customs bureaucracy must be amassing quite a collection of "dangerous" literature.

What is suffering as this collection grows is, quite simply, the right to read material which does not bear an official government seal of approval.

With the recent decision to add the word "allowable" to the list of "allowable" reading material, Ontario's family and attorney-general, Roy McMurtry, has long been allied with provincial and municipal police forces in a highly-publicized — and, he must assume, politically profitable — campaign to squelch "pornography" — including this paper. If freedom of expression is ended in the process, well, that's unfortunate (but if that's the price we have to pay to keep this filth from our children...) .

When the Federal Parliament reconvenes in the fall it will consider new legislation aimed at curbing pornography and prostitution. Or so they say. The new powers given to the RCMP and the courts to facilitate this "clean-up" are considerable. And frightening.

In many communities, fundamentalist groups like Renaissance Canada are having success getting "controversial" reading matter out of the public schools. Hemingway, Salinger, Alice Munro and Margaret Laurence are disappearing from the libraries, eased out by timid principals and trustees acting not under the force of law but out of simple fear: it's book-burning time again.

All this is happening now, and no one is really doing anything about it. Civil liberties and human rights groups in this country are few in number, not strong and often reluctant to touch emotionally charged issues like censorship, pornography — or the "protection" of all of us from "indecency." Even when they do speak up, no one in the government pays much attention. Appeals to fear and ignorance seem to generate more votes than concern for abstractions like civil rights.

Gay people are prime objects of fear and ignorance — and worse. When simply being gay is enough to snag a perfectly proper, polite magazine like *Christopher Street* at the border, it's time to speak up.

And not politely. □

This Issue

Cold gruel

Once a year, for almost as many years as *TBP* has been in existence, we have devoted a good part of an issue to coverage of the annual national conference of lesbians and gay men. The first of these gatherings was held in Quebec City in 1973. This most recent one in Halifax was the sixth.

Reporting on the conference in this issue, *TBP* is by its very nature, both participant and observer — our involvement as a gay organization is recognized to be partisan; our coverage is expected to be "objective" nonetheless. That balance, however, is not the only one we have to strike. We also have to consider that, to most gay people, extended reports on workshops, plenaries, voting schemes, resolutions and floor fights are about as appealing as cold gruel. These things are important, of course (it's good for you — eat it), but it would be both arrogant and stupid for us to roll out detail after detail and then snore down our noses at those who choose to be bored. If they're bored they'll go away. Tough luck.

For us. It's hard to comprehend how something so thrilling — the excitement of holding hands on the street, the joy of being surrounded and supported by people you love and trust, the sheer rush of strength that comes from being out and alive and unafraid — can be made boring. A lot of people in the gay movement are very good at it, nonetheless.

The conference is not to be good at it. Procedural details of the conference have been kept to a minimum. The conference instead is based on analysis of what worked and what didn't — and why. Those involved in the proceedings at Halifax may feel we left important things out. Maybe so, but what we have tried to emphasize is the strength and vitality of the people who were there.

And that is very much part of the real news. □

Letters

Disgusting comics

I was very disgusted with the "comics" in your May issue. Especially the one with the MCC's imitating themselves in a wash room. Why is it that a gay newspaper has to ridicule the Gay Church? Let me tell you, this is no political far to the left that there is no room for gay christian groups in your paper?

Do you realize that this has resulted in two groups in Calgary pulling their ads from your Community Page, as well as ending their personal subscriptions to *TBP*?

I suggest that in the future that you leave out the comics and put in more news from Western Canada.

Charlie Thompson
Husser, AB

In defense of monogamy

OK out there!!!!

I'm tired of your sly form of bigotry and your sneaky little ways of saying that my form of sexuality (for you seem to want to make it distinct from the blessed state of "gayness") is not worthy of the title "gay". The reason I'm writing is that I'm tired of persecuting monogamists (huhuh) homosexuals. I've tried to understand but then I've never been able to understand persecution solely on the basis of sexuality or lifestyle. Perhaps you see us as a danger and are using the press and television as a weapon to fan the fires of discrimination. It's not us, it's you!

So you think that we "carry copy" heterosexual marriages? So you think "loverdom" is some form of masochistic straightness, leaning out at our poor little psyches? We are not that sad and our lifestyle is not that sordid. In fact, I think if you check it out with whatever psychiatric assessor you like you will find that the basis of our monogamy is fear. The slurs are all lies, we don't

moistest unsuspecting non-monogamous types in bars, neither do we wish to convert all your youths and associates into "loverdom" (which I think is the current slur you use).

What can I tell you about us? I do admit that we are three of us who have sicko relationships, but I remind you that there are elements of your own society which is all but well.

Maybe you can't see us but we are there!!! We even march with them. *Heh heh heh heh* (this could be fun). We even donate to your causes (a ruse, a ruse). You'll never be rid of us.

Dave and Joe
Toronto

Up yours, TBP

A veteran (or should I say victim?) of 60's USA struggles, I looked to Canada and *TBP* for what burned-out USA could no longer provide. Into the burned-out place comes porno-mafia-mafia.

As a child, I had experience with pedophilia (Jesus, all your romantic Greek fantasies — as if children were not people but dolls). I'd like to say it hasn't had a healthy effect on my life, just as it hasn't helped any of the others — we've had ped and merchant sex (mainly pig, gay or straight). As an adult, I have again met self-declared pedophiles and they have never been the radical or revolutionary men you'd like us to believe them, but powerful businessmen, spoiled, unable to relate to someone who might demand give-and-take on an equal basis.

For *TBP* to become involved in justifying this and similar behavior looks like nothing less than CIA or other police interference within your organization. You can detect the disease by the symptom of certain staff members who push empathically issues which divide and dissolve the organization.

Your new *Body Politic* is very sick but no longer speaks to me or for me. Please don't worry about agism — I don't at all mind being "left out." You've

managed to keep the sex in homosexual but you've betrayed what little feelings, love, values, respect were beginning to grow for us. In the days previous to "Gay Liberation" (two highly fictional words), there was less sanity, but once in a while there was a little room for sensitivity and for the love of your loving brothers and sisters. That sort of sensitivity has been killed and buried by our new brothers in their Nazi drag (the uniform of gay chauvinism). Up yours.

I see now that I'm not a homosexual, but a gay person. Community Page, as well as ending their personal subscriptions to *TBP*.

I suggest that in the future that you leave out the comics and put in more news from Western Canada.

Charlie Thompson
Husser, AB

Pedophile speaks out

I must say that I was not surprised you received so many letters after having published the article on men/boy relationships (*TBP*, Dec-Jan). Because I am a boy-lover, I know the truth about such relationships. I am very sorry that some gay people feel threatened by homopedophilia. However it is a fact that far more prevalent than society thinks.

I have been having sex with underage boys all my life. I didn't care much about my fellow pedophiles, doing time in prison. I always assumed that they wouldn't be there if they weren't doing something wrong. That was until I got arrested for "child molestation." (I'm a boy, never had a girl.) In the state of California, anyone convicted of having sex with a person under 18 is automatically declared to be "a mentally disabled sex offender" and "dangerous to the public health and safety."

There is a myth in this society that young people are unable to deal with the sexual urges that are a natural aspect of a sexual relationship. So few realize that emotional reactions are dependent upon learned attitudes. That emotions are the result of the way we have been taught to feel about our natural urges. Another myth is that a juvenile and an adult cannot form a meaningful and lasting sexual relationship. In my relationship with boys, I have found that if the relationship is primarily based upon love and affection, and not just upon sex, the relationship can last. But even if it doesn't last long, it can still be fruitful. With me the boys found an outlet for their sexual urge. They overcame doubts about their own bodies and feelings. What I did for my boys was to let them feel safe and effective. Often, that affection was returned with equal intensity. When that happened, I saw it enrich both my life and the boy's. Rape is one thing, sex is another! Sexuality is a natural biological urge common to all human beings. What is labeled "normal" and "acceptable" is dependent upon the prevailing beliefs of that society.

My attraction to young boys is a visual one. I have never felt the need to dominate my sex partner. I have never had any difficulty in forming relationships with adults. I choose boys for their own erotic qualities.

I am willing to speak out now because I have nothing to lose. I expect to be locked up for at least 3 or 4 years.

I urge all gay and straight people to continue asking questions about pedophilia. Maybe, someday, when we overcome our panic and are able to look at sex more honestly and objectively, we will be able to divorce it from Guilt, Shame, Inhibition, Fear, and Misunderstanding.

Chester Birne
Denver, "A"
Atascadero, CA 93422
PS I would like to hear from anyone interested in how people doing time for my offence are treated.

Conference votes new structure to Canadian coalition

Delegates rescind
50% lesbian control resolution

HALIFAX — Over two hundred delegates and individuals from more than forty gay organizations across Canada met here June 28 to July 3 for the sixth annual conference of the National Gay Rights Coalition.

Although the five days of workshops and plenaries resulted in major structural changes, the organization now called the Canadian Lesbian and Gay Rights Coalition (CLGRC), most delegates expressed disappointment, exhaustion and confusion as they struggled through the final turbulent plenary sessions.

"It's all been illustrated by the whole thing," said Tom Warner, the delegate for the Coalition for Gay Rights in Ontario. "The gay movement is failing on its own road. Instead of finding areas of agreement, we've only found new areas to disagree in."

The conference had taken as its theme "Gay Power: Resistance not repression," and delegates were almost unanimous in their feeling that this important issue had been avoided.

Most, however, felt it was impossible to fault the host organization — Halifax's Gay Alliance for Equality. The group had prepared an ambitious program of workshops, entertainment and dances, and had put off the arduous task of providing simultaneous translation facilities for all major events, a service partly funded by a grant from the Secretary of State.

Robin Metcalf, conference co-ordinator along with Georgina Chapman, noted that at the schedule was "overambitious" and tried to do everything. We should have chosen priorities and centred on a few important issues. If it had been clear that these meetings were concrete planning sessions, they might have generated a lot less heat."

Resolutions from the final plenary on Sunday were largely the result of the Steering Committee meeting on Monday and only the brilliant and ruthless chairing of Harold Desmarais (Windsor Gay Unity) prevented the final sessions from disintegrating entirely. Though most agreed such a style was necessary under the circumstances, some delegates felt the planning sessions "alienating" and bureaucratic.

Wiesza Kolasinska, a delegate from the Saskatoon Gay Community Centre, resigned from that position in order to speak her mind as an individual. She said that "rules of order, bureaucracy and 'efficiency' have taken precedence over real concerns being expressed by lesbians." The CLGRC is not a movement of lesbians and gay men, but a circus on par with the House of Commons."

Kolasinska was referring partly to the defeat of the 50% lesbian control resolution. That issue was one of the hottest at the conference — and it divided the delegates. Some men delegates who felt it was a sign of equality of ensuring more lesbian participation in the coalition. The question was whether lesbian votes should be proportioned to equal 50% of the voting power at the conference. The motion was defeated in 4/Body Politic



Clockwise from top: Harvey Hamburg of Toronto and Philip Salmon of Fredericton share a moment; Jim MacSwain of Guelph, Ralph Lesser and David MacLean of Gay Youth Toronto add a winter touch; and Peg McCusig of Guelph Gay Equality makes the best of being soggy.

favour of retaining a "one organization / one vote" procedure. Most delegates — including many of the women — felt that the 50% solution was tokenistic and non-democratic, and that lesbian participation had to come from a real power base.

The debate over structural changes was also marred by bitterness and a melodramatic "walkout" by After Stonewall delegates and supporters. The group had demanded changes in the coalition which many delegates felt were based on a misunderstanding of what the coalition actually was. Robin Metcalf of GAE put forward that view during the first plenary, first workshop — his strongly worded arguments were perceived as a direct attack by many prairie delegates who were supporting the stand for substantial changes in the way the coalition should be organized.

"I feel now that I do things improperly," says Metcalf. "I should have given them a chance to come forward to look over my views and form a response. But I still stand by what I said — the demands expressed by After Stonewall were based on an ignorance of what the coalition had done in the past, and of what the term 'coalition'

really means."

The issue that generated little controversy (compared to last year), was the question of self-determination for Quebec. A resolution affirming Quebec's right to self-determination passed handily, and Marcel Pleau, president of the Association pour les droits des peuples du Québec, stated that though he had "mixed feelings" about the conference as a whole, he was "very happy that self-determination passed with no opposition. As someone from Quebec, I sensed a very positive feeling both to Quebec and the issue. I hope to see a lot of francophone delegates at next year's conference in Ottawa."

Gay youth, who have become more in greater numbers than ever before — as one delegate put it, "You know you have to take them seriously now because they're getting ornery and making demands." The youth sexuality workshop was one of the more enlightening, and the group demanded — and won — the right to have two gay youths on the national board executive committee of the CLGRC.

For the first time, the other victims of ageism — older lesbians and gay men — conducted separate workshops on

the problems and rewards of getting old and gay. As Etlin Blair of Gay Equality Mississauga put it — "Neither the young nor the old were adequately dealt with — but at least we've made a beginning."

There was a march of over 150 on Saturday afternoon, and a night march where there were nightly performances of "The Night They Raided Truxx"; there was Jim MacSwain's extraordinary one-man show, "The Bearded Lady"; there were nightly forays in the Turret for dancing and beer; there were the friendly and generous Haligonians.

There was disappointment — the conference did not develop its central theme, building solidarity against repression. Bob Cook of Vancouver's Gay Alliance Toward Equality was more hopeful — "any conference at least demonstrates the potential of a movement; where we can be going. There's a tendency to impatience — we've been engaged in this for years and haven't reached the goal. What's required is faith in our goals — there's a long way road to liberation. We draw strength from the small but significant gains made by a few, and envision what can be accomplished by the many."

"We've created a machine for the passing of resolutions. Two years from now, you won't be able to tell us from the NDP."

Focus and fun

Commentary by Gerald Hannon

The 1977 conference delegates in Saskatoon passed about thirty resolutions. In Halifax, delegates were asked to consider over 70 — everything from substantive, controversial resolutions to "apple pie" motions with which everyone could agree — but on which almost everyone felt it or she had something to say.

As one delegate noted, "We've created a machine for the passing of resolutions. Two years from now, you won't be able to tell us from the NDP."

Not a pleasant prospect. In the past, these annual gatherings of gay people from across the country have served both as valuable business sessions, and as an outlet for affirmations of our gayness and the movement that supports and develops it.

Halifax had its successes; had its light moments. But there were fewer of them. And many delegates were compelled to find what humour they could in the sheer garrulity of endless business sessions, missed luncheons, proposed timetables and lukewarm rhetoric.

What went wrong?

Part of it was organizational — as David Garmassé of Gays of Ottawa put it, "The conference quickly became a procedural and organizational nightmare — people kept losing track of the central issues they came to discuss. We're going to have to find a solution to procedural problems that will facilitate discussion, and will allow us to get down to the real issues."

That kind of problem is fairly easily solved. Delegates can be asked ahead of time to agree on rules of order. Walter Davis of *After Stonewall* has suggested that each conference should have an elected leadership to whom people with basic problems and questions could turn and to whom they could turn for an idea. It would help free the chair, and place the burden of solving technical disputes on more than one person.

The real problems are deeper ones. Though it may sound trivial, conferences should be fun. They should be times when people stayed for gay community can wallow in it — they should be times when people can be gay, act gay, be gay 24-hours a day and everywhere, from the conference room to the local straight pub that wouldn't dare throw out the 20 rambunctious dykes and faggots that just descended on it. And there should be the chance to bed-hop through all 9 provinces and Quebec. That won't happen if conferences are scheduled as tightly as Halifax's — five days of workshops packed in hour after hour that left little time for relaxation and nothing more than a chance to get eight hours sleep — alone.

There should be more free time — more time for cultural events, more time for wandering, more time for get-togethers, more time for cruising.

One delegate wondered aloud whether two conferences might be necessary — one that had fun, and one that dealt with issues that a national co-ordinating body would logically deal with.

That shouldn't be necessary — if a conference does restrict itself to issues that would logically concern a national co-ordinating body. There are a few such issues: they relate to actions co-ordinated on a national scale and to lobbying efforts directed at federal legislation. All other issues are properly the concern of local groups — groups like *Lesbian Action*, *Lesbian Action*, *Lesbian Action*. Workshops are the places to exchange information on the way groups and individuals have dealt with things like sexism, sexism, drag, drag, hood and so on. Workshops are



Clockwise from top left: Frank Smith was attending his first gay conference, and is caught here during the workshop on older gays. That event attracted about half a dozen older gays and a number of interested young people — all of whom were getting older by the minute and glad to hear there was no truth in the tired old claim that "nobody loves you when you're old and gay." (Peter Tolton from Montreal is actively involved in the defence of the Truxx accused. It's wet but gay is proud — the downtown march on Canada Day didn't dampen this man's spirits. Barbara and Rose Stanton from Lesbians of Ottawa Now (LOON) confer during the debate on the 50% lesbian control resolution.)

the places to exchange tactical advice on how best to advance the struggles of lesbian activists. Groups lobbying for rights code changes, of gay people working in unions. Delegates should approach the CLGRC only if their deliberations persuade them that a country-wide action is necessary and must be co-ordinated, or if some strategy must be developed to deal with federal legislation.

Such a focus would test groups who do not consider to be truly interested in the goals of a national co-ordinating gay effort. And some of those groups were part of the problem at Halifax.

Wages Due Lesbians were part of the problem. Although most people feel they had discredited themselves last year in Saskatoon, they were back this year with an American gay male supporter to lobby for resolutions like: "we oppose sexual coercion — straight or gay."

Such a resolution coincides that Anita Bryant has a point. Such a resolution is necessary, according to Wages Due spokesperson Ellen Adler, because mothers everywhere have a right to be afraid when "a kid on Yonge Street gets mugged by three faggots." When they make statements like that, Wages Due begins to sound suspiciously like Bryant herself.

Such concerns are largely opposed to the interests of the gay community, and come from a group that joined the coalition at the last minute and with no proven history of any contribution to the

goals of a national gay rights movement. There should be a means of revoking membership in the coalition — something the soon-to-be-formed executive committee should concern itself with.

Perhaps that won't be necessary. The prospect of such groups finding themselves at a conference where they are forced to address issues of national

Resolution wrap-up

Highlights of decisions made by delegates to the sixth annual gay rights conference in Halifax.

1. The name of the organization has been changed from the National Gay Rights Conference to the Canadian Gay and Gay Rights Coalition — a change reflecting increased political activity by lesbians and Quebecois gays. The new structure calls for an executive committee with two members, one male and one female, from Coalition groups in each of the following regions: BC, Alberta, Saskatchewan, Manitoba, Ontario, Quebec and the Atlantic provinces. The location of the co-ordinating office is to be decided each year — for 1978-79 it will remain in Ottawa.

2. Delegates voted to rescind the 50% lesbian control resolution passed last year.

What was rejected was the idea of creating lesbian votes to ensure these 50% voting control. The issue was a troublesome one for all delegates, and the resolution was passed by a narrow margin.

3. Such concerns are largely opposed to the interests of the gay community, and come from a group that joined the coalition at the last minute and with no proven history of any contribution to the

strategy, and where they can't divert discussion toward their own sectarian concerns, may be enough to convince them simply to stay home.

Clear procedural guidelines, fun, and a focus on issues properly of concern to a national co-ordinating effort, it's the formula for a successful conference — and a successful Canadian coalition. □

3. Delegates voted to support Quebec's right to self-determination.

4. A Canadian day of protest is to be organized to coincide with the Body Politic trial. The protest will focus on police repression. In Quebec, it will centre around the plight of the accused in the Truxx trial.

5. The conference reaffirmed its stand against any form of obscenity legislation, and voted to make that stand part of its public program.

6. A travel equalization fund is to be set up to assist delegates travelling from distant centres. Priority is to be given to lesbians, Quebecois lesbians, and gay youth — in that order.

Individuals interested in a complete list of resolutions should contact: CLGRC, Box 2919, Stn D, Ottawa, ON, K1P 6W6. □

Best Bilingual Pun of the Conference Award

WINNER: Edgar Friedenberg
Responding to a speaker who had deplored the developing right wing offensive and one of its less savoury chroniclers, Toronto Sun columnist Claire Hoy, Friedenberg quipped, "If you say his bad, wait till you see mehaha!"

Guess who the "high risk offenders" are in Ontario prisons.

"Abnormals — homosexuals, rapists and so on": a spokesperson for the Minister of Correctional Services.

Suppressed Commission report made public; gives nod to gay rights

EDMONTON — The Alberta Human Rights Commission has issued a public statement castigating the provincial government for its delay in dealing with the Commission's recommendations for reform of the Alberta Individual Rights Protection Act. In the same press release issued May 11, Acting Chairperson J. B. Forrester commended the Commission's strong support for inclusion of "sexual preference" as a major reform of the Act. Forrester stated that "the Commission is unequivocal in its belief that society should not, in the fields of employment, housing, and services, discriminate against people because of the lifestyles they choose to live, providing the practice of those styles of life does not contravene the law."

With the tabling of the Commission's report in the Legislature in April, and the Human Rights Commission's own press release, the recommendations of the government almost two years ago have finally become public. For the first time the press and the public know that sexual preference was included along with the grounds of physical characteristics, sexual orientation and source of income as major recommendations of the Commission's report.

Beginning early in 1978, the Alberta Commission held presentations by public groups dissatisfied with the present human rights legislation contained in the Individual Rights Protection Act. One of the recommendations included one by the Gay Alliance Towards Equality (GATE) in Edmonton. GATE prepared a detailed brief arguing for the inclusion of sexual preference in the IRPA. The brief was presented to the Commission and distributed to all Alberta MLAs. In September of 1978, the Commission tabled their report on reform of the IRPA to Premier Peter Lougheed's Conservative government. The government refused to release any of the report's recommendations to the public until the report was tabled in the Legislature. The Commission itself was refused permission to release its own findings.

The report contained the recommendation for inclusion of sexual preference, however, was leaked at that time to GATE by sympathetic Commission members. Missing the opportunity to publicize the favourable recommendation, GATE itself chose not to release the information for fear of jeopardizing the jobs of the informants

within the Commission. Instead, the group concentrated on forcing the Conservative government to introduce and deal with the report as a whole.

Over one and a half years later, in November 1980, the Alberta government could delay no longer and finally tabled the report, promising some reform of the IRPA. The Human Rights Commission, however, has learned recently that "only minor changes, if any, will be made" and that the major recommendation included in the submission to the Minister of Labour in September of 1978, will not be made.

Neil Crawford, Minister of Labour responsible for the Human Rights Commission, has made it clear that he does not support the inclusion of sexual preference in the IRPA. This spring he went on record as stating that "any government that would support sexual preference would be voted out of office."

GATE, meanwhile, has issued a press statement protesting the government's inaction, and plans to send update bulletins to individual MLAs to keep the issue before the public. GATE has expressed the group's continuing frustration: "confronting the government and the Human Rights Commission at this time is like picking in the wind."

by Bill Lewis □

Canada Day becomes Gay Day in Moose Jaw

MOOSE JAW — While the rest of Canada celebrated July 1 with traditional hoopla, Moose Jaw Saskatchewan was treated to a large dose of gay liberation politics. Two hundred and fifty lesbians, gay men, feminists and human rights supporters rallied to answer Anita Bryant. She was performing in the city's largest of the Moose Jaw Fellowship for Evangelism, to honour Canada Day and Moose Jaw's diamond jubilee.

The singer was met by a demonstration of over 150 people in what was not only the first gay rights demonstration in Moose Jaw, but one of the few such events of any sort in the city. In a show of Prairie solidarity, gays from as far away as Calgary, Edmonton, Brandon and Winnipeg journeyed to join in the demonstration.

The protest march was followed by an interfaith celebration and entertainment hosted by one of Canada's newest gay

organizations, Moose Jaw Gay Community. The day's events were sponsored by the Saskatchewan Coalition to Answer Anita Bryant. The Coalition was composed of some 30 groups from the area of Moose Jaw and included women's centres, gay and lesbian unions and the Saskatchewan Human Rights Association. Co-ordinating committees set up in Moose Jaw, Regina, and Saskatoon organized public meetings which featured showings of *Gay USA*, the new feature length film with some 100 minutes of footage of early gay rights marches.

Media attention was divided equally between pro and anti-gay rights forces and much coverage centred on Renaissance International, the group which has sponsored many of Bryant's sojourns in Canada. The International news on July 1 reported that 5000 turned out to hear the anti-gay evangelist. The local news brought the figure down to 2000, while Brandon's daily paper counted only 900. □

Paper's refusal to accept ad prompts second rights commission

MONTREAL — The influential daily *La Presse* has refused to publish a classified advertisement for Jeunesse Gay de Montreal (JGM) — Gay Youth of Montreal — because "we don't accept this kind of ad."

The same ad had been accepted by two other city dailies — *Montreal-Matin* and *Le Monde Star*. The Quebec Human Rights Commission has announced that it has accepted the complaint filed against *La Presse* by G.M. Gagnon, joint charges with the Gay Rights Charter which prohibits discrimination in access to public services on the basis of sexual orientation.

At the present time the Commission is undertaking an investigation.

The ad stated simply: "Gay and under 21 years old. Please Galo de Montreal." It then gave the group's address and phone number.

The Human Rights Commission inquiry is especially important for Montreal's gay and lesbian community since this is only the second time that the sexual orientation amendment to the Human Rights Charter has been put to the public.

As an article explained in the current issue of *Galos du Québec*, the monthly newspaper of the Association pour les Droits des Gaietés du Québec, "Gay and lesbian Québécois must demonstrate against this discriminatory action of *La Presse*. This is the time to defend our rights which have been directly affected by the most important papers in Quebec."

Readers are therefore urged to immediately send letters of protest to *La Presse*: Roger Lemelin, Éditeur, *La Presse*, CP 4200, Succ. Place d'Armes, Montréal, Québec.

Copies should be sent to: Commission des Droits de la Personne, 399 rue St-Jean, Montréal, Québec H2Y 1P5, and Jeunesse Gay de Montréal, CP 753, Succ. H, Montréal, Québec H3G 2M7.

by Stuart Russell □

Two gay youth acquitted on charge

TORONTO — Ralph Lesser and David MacLean, two members of Gay Youth Toronto, were acquitted June 8 of loitering charges laid against them January 13. The two had been arrested at the end of an evening of distributing flyers for an Anti-Bryant march and rally. Provincial Court Judge Hugh Zimmerman concluded that although there was some evidence the pair had been loitering in front of the St. Charles

Tavern, a Yonge Street gay bar, the Crown had not succeeded in proving that they had in any way obstructed anyone. Obstructing people in a public place is part of the Criminal Code definition of loitering.

Police alleged that MacLean and Lesser had gone into the street and stopped cars. They also claimed that the pair had stopped in front of passersby on the sidewalk, and harangued them about Anita Bryant. Under cross-examination by defence counsel, John Dawson, it was admitted that MacLean and Lesser had kept moving all evening with the exception of a brief stop to chat with some gay people.

The judge noted that if what Lesser and MacLean were doing constituted a criminal act, then anyone who met a friend on the street and stopped him would also be committing a crime. He was certain that Parliament, in enacting the loitering law, could not have intended this result, and so dismissed the charges.

by Paul Troloope □

Psychs form gay caucus

OTTAWA — A task force on the status of gay and lesbian psychologists has been established by members of the Canadian Psychological Association (CPA).

Seven gay and lesbian psychologists attended the founding meeting of the task force this June during the CPA annual meeting in Ottawa.

"It wasn't much of a start," said meeting co-ordinator Gary McDonald, who holds a masters degree in psychology from the University of Alberta. "But I'm confident that more gay men and lesbians will join the Association of Gay Psychologists (AGP) from among the 2,300 members of the CPA."

The Canadian AGP is taking its lead from an American association, set up in 1973, which started with fewer than a dozen members and now represents several hundred.

While it works to establish a gay association within the CPA, said McDonald, the task force will also survey Canadian psychologists to determine how many are gay, to find out whether there is anti-gay discrimination within the profession, and to study mechanisms for referring gay patients to gay psychologists. □

Gay prisoners get "special treatment"

TORONTO — According to a spokesperson for Ontario's Minister of Correctional Services, gay offenders are not imprisoned in Ontario's correctional system as classified as maximum security risks and put in a special protective unit regardless of whether the "crime" for which they were imprisoned has anything to do with sexuality or sex offenses.

John Edward Evans, head social worker for the maximum security Miltreboor Correctional Centre, recently told a public group that "sex offenders and abnormals — homosexuals, rapists and so on" were all classified as high risk offenders and placed in a special solitary confinement wing of the institution.

When *TBP* contacted the office of the government's Correctional Minister for a confirmation of the policy, a spokesperson for Minister Frank D'Amico responded that "active and passive" homosexuals were classified as maximum security risks whenever they "created disorder within an institution" or whenever their "personal safety" was "endangered by their homosexual acts." It appears as if any openly gay person would be classified as such.

by Paul Troloope □

August 1978



Supreme Court quashes TBP; obscenity trial delayed

OTTAWA — Pink Triangle Press will not be allowed to challenge Ontario Court rulings holding the legality of a search warrant issued on June 5, in TBP's office last December. On June 5, a three-man panel of the Supreme Court of Canada dismissed TBP's application for leave to appeal. No reasons were given for the refusal.

The effect of the refusal is that the highest court in Canada has given legal sanction to the Ontario court's encompassing terms of the search warrant which enabled police to remove 12 shipping cases of material from TBP's office following the publication of the article "Men Loving Boys Loving Men" in the December-January issue of the paper.

Pink Triangle Press lawyer Clayton Ruby said that the search warrant, which search warrant a Justice of the peace is required to act judicially, and in doing so cannot rely on the opinion of the police to the effect that something is immoral or indecent. He argued that the search warrant was too vague in that it did not specify with sufficient particularity the alleged offence in relation to which the search was being made, and that it did not clearly state that the materials could be the subject of seizure. The words of the warrant allowed police to conduct a fishing expedition, Ruby said.

The Supreme Court's refusal to hear the case did not come as a surprise. The Court's most forceful and articulate member, Justice Peter H. Martin, was in hospital and thus was not a member of the panel hearing the application. Mr. Justice Martland and Mr. Justice Ritchie, who did hear the application, are generally seen as two of the court's

ultra-conservatives.

Meanwhile, the police have been ordered to return the judge's authorization to retain the seized materials for at least 12 additional months. TBP has been allowed limited access, however, and can obtain copies of essential financial records and seized manuscripts from the police at a fee of 10 cents a page.

by Paul Trollope □

TORONTO — The trial of Pink Triangle Press and its three directors, Kenneth Poper, Edward Jackson and Gerald Hannon, has been delayed. The case may not be heard until the first week of January.

The trial, on one charge of possession of obscene material for the purpose of distribution and for the purpose of advertising, and on one charge of possession of material for the transmission of obscene, indecent, immoral or scurrilous material, was to have commenced June 26. However, Crown Attorney Gerald Wylie requested a delay until September because he was getting married during the summer and intended to leave on a honeymoon after the wedding.

It is not yet known whether the Crown will proceed by indictment or by way of summary conviction. On both charges, the prosecution has the choice of proceeding by indictment, involving a preliminary hearing before the trial itself, or summarily, involving a less serious trial procedure, a quick resolution of the matter and lesser maximum penalties.

Despite two court appearances by the defendants, the new trial date has yet to be set. On both occasions Crown Attorney Wylie failed to show up. □



The Montreal Gazette ran this editorial cartoon after the Quebec Social Credit Party, elected leader of the federal Social Credit Party, vowed to end the country of homosexuals, abortionists and dissolute bankers (TBP, June-July 78).

Montreal's Social Credit Party in the Papineau-Darling seat in Toronto has been distributing leaflets which, among other things, pledged "to get the horns off the TV and have their perversions cured." □

Tory Cabinet opposes rights code change says government source

TORONTO — Ontario's Conservative government has confidential research information showing that it would lose more votes than it would gain if it amended the Ontario Human Rights Code to include sexual orientation as a prohibited ground of discrimination. The Cabinet has therefore decided not to introduce such an amendment at the present time, TBP has learned.

The provincial Cabinet and a few insiders have privately several times recently to discuss a number of issues concerning government policy and legislative proposals. At one of these meetings, it was agreed that a decision had been made not to amend the Code because of the research results, according to a reliable source close to Premier William Davis.

It is well known that governments employ research firms to investigate potential voter reaction to proposed legislation, but it was not previously known that the government had this

information on the sexual orientation proposal and that the adverse decision had been made on that basis.

Previously, government sources had indicated that sexual orientation would be included in the Ontario Human Rights Commission, a report recommended it. The reason that this is no longer the case, according to our source, is the media-created anti-gay climate in Ontario since the Jacques murder case. Previously, the government believed that it would be generally praised if it amended the Code to include sexual orientation, and that criticism would not be significant. In the advent of an anti-gay backlash, however, the government is said to fear loss of votes in an already tight minority situation if it introduced the amendment. On a member-by-member basis, the cabinet is known to be divided on the issue, but apparently the possibility of lost votes has taken precedence over principle.

by Paul Trollope □

Sociologists' association takes gay rights stand, calls for dropping of charges against TBP

LONDON — The Canadian Sociology and Anthropology Association (CSAA) has taken a strong stand in favour of gay rights, and called on the Attorney General of Ontario to drop charges against The Body Politic.

The group says it has become the first professional academic group in Canada to support the civil rights of homosexuals.

Delegates to the annual general meeting of the association voted unanimously May 31 to pass a 10-point resolution sponsored by Barry Adam, John Lewis, Stephen Murray, Jim Turk and Lucille Corbin.

Among other things, the resolution called for the "inclusion of the term sexual orientation as an anti-discrimination provision in the Human Rights Codes of each province (with the exception of Quebec which already has done so) and in the Canadian Bill of Rights."

The CSAA also called for no discrimination within its own ranks, and pledged itself to oppose "efforts to undermine the civil rights of homosexuals through the distortion or falsification of sociological or anthropological concepts and research."

The three of the recommendations of the resolution related to The Body Politic case. The group voted to call on Attorney General Roy McRae to return all material seized during the raid on the paper's office to TBP, to drop copies of files, letters and subscription lists made by the police, and to drop "the fatuous charge of 'obscenity' laid

against members of the editorial collective."

"We're very pleased that the association has taken this stand," said Gerald Hannon of TBP. "It's a strongly worded demand and it's going to make our defense more credible yet."

The CSAA represents about a thousand sociologists and anthropologists from across Canada. □

Commission admits gay rights key issue

OTTAWA — Despite continuing opposition from many Conservative, Liberal and Creditiste members of Parliament, the Canadian Human Rights Commission has taken a strong first step toward pressing for an amendment to prohibit discrimination on the basis of sexual orientation.

In its first annual report, the Commission included in its underlined terms that "the fact that sexual orientation is not included among the present grounds of discrimination" continues to "arouse criticism of the legislation."

The Commission notes the sexual orientation issue as one of three key issues with which it is concerned, the other two being rights for native women and equal pay for work of equal value. Furthermore, the Commission says that it is going to "undertake research so that it may be in a position to make a recommendation to Parliament about this issue in its second annual report." □

Library strike vote: gay rights at issue

TORONTO — The Toronto Library Board, which administers Toronto's new 30 million dollar Central Reference Library, is faced with possible strike action by one of the two union locals representing workers at the facility. The local has voted to accept a contract since the beginning of the year.

Demands for flexible working hours, guaranteed placement elsewhere in the system for members displaced by technological change, and the sexual orientation demand were outstanding issues that prompted local 1582's strike vote. Management claimed agreement in principle with all three demands, but refused to include any of them in the contract. They offered instead "letters of intent" which do not permit union members to file official grievance over violations.

Regarding the sexual orientation clause, Rob Laycock, gay activist and CUPE 1582 vice-president, explained: "Management has said that they're afraid to set a precedent. That's a pretty weak argument considering that both other major library boards in Toronto, University of Toronto and Toronto Public Library, have similar language in their collective agreements. There have been rumours that board members have threatened to resign if we win this demand."

Laycock pointed out that "Libraries are one of the fields where gay women and men are traditionally employed. Our local has a long and feminist tradition, for instance. Many of us at Metro Central are openly gay. Management's strong resistance can't help but make me wonder." □

by Chris Bearchell □

Proposed constitution criticized by NGRC

OTTAWA — The National Gay Rights Coalition has condemned Prime Minister Trudeau's proposal to amend the constitution. The bill includes a provision for a Charter of Human Rights and Freedoms, but does not include "sexual orientation" among the prohibited categories of discrimination.

As proposed, the bill would ban discrimination on the basis of race, national or ethnic origin, colour, religion, sex, language or age.

In a statement issued June 21, the Coalition condemned "the failure of the prime minister to provide human rights for homosexuals."

John Duggan, spokesperson for the Coalition, went on to say that "Mr. Trudeau's omission is short-sighted and ignores the social changes of the past decade. An increasing number of homosexual Canadians are living openly as gays, and thus need legal protection from discrimination to ensure the same opportunities in employment that other Canadians enjoy."

He also noted that a majority of Canadians support such a change, according to a Gallup Poll made public last year.

"As well," said Duggan, "Trudeau's own party has adopted a resolution calling for any future or revised constitution to guarantee rights and freedoms to gay Canadians. He's just ignored it."

Canada is unique among western democracies in that it does not have the power to alter its constitution. That document, called the British North America Act, was enacted by the British Parliament and still resides at Westminster. The Canadian provinces have been unable to agree on a formula for its repatriation. □

The Toronto Sun would like you to be a "decent homosexual."

Watch out.

The decent homosexual is a fool.

Catholic school commission found guilty in first case under new law

MONTREAL — The refusal of the Commission des Ecoles Catholiques de Montréal (CECM) — Montreal Catholic School Commission to rent its facilities to a gay rights group constitutes a discriminatory act and an attack against both freedom of assembly and free expression guaranteed by the Quebec Human Rights Charter.

This was the final conclusion of an inquiry into the case, begun in June by the Quebec Human Rights Commission. The organization was investigating a complaint filed last April by the Association pour les Droits des Gai(e)s du Québec (ADGQ).

It was the first time that the Commission had investigated a complaint charging discrimination on the basis of sexual orientation.

Last April the CECM refused to rent the Cardinal Newman School hall to

ADGQ to hold an orientation center. The school commission took the action, "fearing the possible repercussions on the education of the CECM's children." (TBP, May 1978)

In its examination of the case, the Human Rights Commission rejected the allegations of the CECM. They concluded that the CECM's action constitutes a discriminatory act and that it is not a "homosexual" but rather a "hate act." At no time did the CECM explain that such acts might occur during the conference with the alleged "negative repercussions" on "lgbt" children.

The Human Rights Commission therefore found the CECM in violation of sections 10 and 12 of the Human Rights Charter. Its next step will be to formulate specific recommendations to the CECM.

by Stuart Russell □



Marchers surge past police headquarters in Montreal

Two hundred march to protest repression

MONTREAL — About 200 enthusiastic lesbians and gay men marched through the streets of Montreal June 17 to protest ongoing repression and discrimination against this city's gay community.

The demonstration was called in response to several concrete cases of repression and discrimination. The Montreal Catholic School Commission has refused to rent its facilities to the Association pour les Droits des Gai(e)s du Québec (ADGQ); the Montreal "pro-life" group denounced the adoption of Bill 88 (adding "sexual orientation" to the Ontario Human Rights Act); and anti-gay police harassment continues, and the Truex trials had just begun.

One of the highlights of the protest was the impressive participation of women — about half the demonstration marched in the lesbian contingent called by Coop Femmes. Under the banner "Lesbiants, we're suffocating under the repression," the women wore brown paper bags while others took part in a spirited musical band.

The militant and festive mood of the demonstrators was reflected in the slogans: "Down with police repression"; "Gays, lesbians, into the street — it's only a beginning"; "Drop the charges against the Truex accused"; "Gays, lesbians, unite — same enemy, same fight."

These were only some of the many slogans chanted as the march filed by the Main Police Headquarters and City Hall on its way to a rally at Viger Square in east-end Montreal.

Speakers at the rally included Marcel Poirier for ADGQ, Mark Wilson for the Comité de Soulèvement aux Accusés du Truex (Support Committee for the Truex

Accused), and several lesbians including writer Jeanne-d'Arc Jutras. A message of solidarity from the Canadian Lesbian and Gay Rights Coalition was also read.

by Stuart Russell □

New rights group adopts gay concerns

WINNIPEG — The newly constituted Manitoba Association for Rights and Liberties has established a committee on sexual orientation. The organization was formed early this year in Winnipeg by an ad hoc group of individuals concerned with civil rights. It sees its role both as that of a watchdog on the enforcement of the present Manitoba Human Rights Act by the Human Rights Commission, and as a lobbying group to recommend reform of the present legislation.

The Sexual Orientation Committee held their first meeting early in June and adopted a wide-ranging list of priorities. The group has elected to push for inclusion of sexual orientation in the Human Rights Act, for the discounting of sexual orientation as a factor in child custody cases, and for a ban on discriminatory sexual harassment and men in the Armed Forces and an end to police harassment of gays.

Mark Packham, a social worker, and Chris Vogel, a Manitoba government employee, were elected co-chairpersons of the Committee. Vogel has indicated that the Committee is hopeful they can influence reform of the Manitoba Human Rights Act. □

Arts Council split over TBP grant

Secretary resigns over issue

TORONTO — Events surrounding an Ontario Arts Council decision to reserve judgement on TBP's grant application has prompted the resignation of one of the Council's employees.

Karsten Koessman, secretary to Film and Literary Officer Steve Stevanovic, has resigned in protest. The Ontario Arts Council has handled TBP's application. In a statement to TBP, he said: "I've signed over the general attitude of the Council over the last six months since the grant was on your office. At the moment I can't be too specific — but something that happened during the time the Council meeting finally made up my mind. It wasn't the statement, 'they have happened before. But I'm not at liberty to discuss what did happen.'

When grant awards were announced at the end of June, no mention was made of TBP's grant application. The Ontario Arts Council informed that Council had reserved judgement until its September sitting. No reason was given for the delay.

Literary officer Stevanovic has told TBP that such delays occur from time to time when Council feels it needs more information when the circumstances of the grant application change, or for a variety of other reasons.

"Council won't know anything in September that it doesn't know now," said TBP collective member Gerald Hannan. "This looks like an attempt to postpone a decision until the heat's off. But Council's naïve if they think a two-month delay will change the circumference."

"Koessman's resignation leads me to suspect that some things we felt about the Arts Council may be true,"

continued Hannan. "That there may be an anti-gay bias at work there, and that they are by no means immune to political pressure. I don't know how else we can explain the shameful way we've been treated in our dealings with Council lately."

He noted that there had been no reply from Council to the paper's protest at being dropped from the Experience '78 program. "The Canadian Periodical Publishers' Association has protested on our behalf, and they have heard nothing from Council. They accused the OAC of finding us guilty before the courts have — and I think that's what has happened."

"The real test will come in September. We've heard rumours of other resignations pending if TBP isn't awarded a grant."

TBP had applied this year for a grant of over \$8000. □

Supreme Court delays Tide case

OTTAWA — The Supreme Court of Canada has postponed until next autumn hearing an appeal that has been called in the Tide gay rights case.

The court has been expected to hear the case during the week of June 12. However, a spokesperson explained June 15 that overcrowding on the court's list has forced the delay.

The appeal is being brought by the Gay Alliance Toward Equality in Vancouver. The group is appealing a British Columbia Court of Appeal ruling that upheld the Vancouver Sun's refusal to carry an advertisement for its paper, Gay Tide. □

WARNING

TBP has learned that Metro Toronto Police are considering using plain-clothes cops to make arrests in Winston Churchill Park. Gays cruising in the park area should take precautions against being entrapped. □

Decent homosexuals

An analysis by Ken Pomer

The Toronto Sun's editorial page is the last place you'd expect to find references to "decent homosexuals." And yet, that very phrase has appeared there several times during the past year, a year in which the tabloid's owners have made much capital literally from the exploitation of fear and ignorance about gay people.

But this is no inconsistency in editorial policy; the decent homosexual is a fundamental element in the Sun's ideological war against homosexuals.

The Emmanuel Jacques case is it is not "decent" homosexuals who should feel threatened, but the depraved ones who give homosexuality a bad name and who seem anxious to gain recruits, create a new "normality," and who thirst for political power." So wrote TBP editor Peter Washington. Is this to say that Ontario is confused by Peter Washington's double talk? — he uses them with the precision of a drunken drag queen applying facial glitter. They mean nothing in particular.)

This thoughtful analysis of gay activists as "depraved homosexuals" was later followed by an editorial (March 23) which characterized them as "dribbles and creeps."

And then there is the Sun's darling, the decent homosexual: "he doesn't flaunt his abnormality, he doesn't proselytize, he seems a conscientious parent, is discreet and maintains privacy in his sexual life. His sexual homo-sexuals, are essentially personal matters." (editorial, March 23)

The message, then, is that the Sun's anti-homosexual campaign is not aimed at discreet homosexuals, but at the "depraved homosexuals" (read: "gay activists") who "thirst for political power" (read: "seek equality in employment and housing").

The political significance of this stance is obvious. The decent homosexual is a closeted homosexual whose deepest wish in life is to escape detection; he could be gay but he is not openly homosexual and unemployed by the Sun if only gay activists would stop making such a fuss, and therefore he should stay away from those who claim to be fighting for his rights.

This truce proposed by the right wing over the heads of the gay movement, as it were, is probably convincing to some of the closeted. But the Sun's offer is within the last layer of censorship.

Consider what happened to two non-militant men who had the bad luck to be minor figures in a story which drew the Sun's attention earlier this year.

The two men were living together in a cottage near Windsor. Last September, four men — one of them armed — and a woman appeared at the cottage. Inside, the four engaged in a sexually abusive women. Finally, they bludgeoned her to death.

One occupant of the cottage came forward as a witness at the trial which stretched over a period of two weeks. True to its moribund editorial policies, the Sun paid great attention to this trial, publishing almost daily reports.

As you might expect, the term "heterosexual" was used in connection with the four sadistic rapists and murderers. But someone else's sexuality was dealt with. Sun reporters Jan Louder and Debbie Read were careful to note just the witness, but also his lover and to identify them as homosexuals. One of the stories was written in such a way that the casual reader could easily have gained the impression that the two gay men were accomplices in the crime.

The decent homosexual, finally, is an unorganized homosexual, an isolated homosexual, a defenceless homosexual. He is dependent upon the capricious benevolence of the political right for his well-being. The decent homosexual is a fool. □

THE WORLD

Police attack gay solidarity march

A peaceful Mardi Gras celebrating International Homosexual Solidarity Day was attacked by police Saturday June 24 in Sydney, Australia.

The military style attack came without warning after the police had confiscated the public address system. The organizers were therefore prevented from asking the crowd of 2000 to disperse. None of the attacking officers wore the identification badges.

Twenty-three women and thirty men were detained and fingerprinted. They were held from 6 to 10 hours before being informed of charges against them. The 23 women were held for 4 hours in a cell designed for 2 occupants. One man was beaten.

Briggs on November ballot, gay resistance mounts

Organizations opposing the Briggs's Initiative are springing up across California.

The initiative, which calls for the firing of gay teachers or any teachers in the State who support gay rights, has qualified for a plebiscite in this year's November election.

Already the American Civil Liberties Union, the California Federation of Teachers and The Metropolitan Community Church have launched lawsuits to remove the measure from the ballot.

At a meeting kicking off the campaign of the Bay Area Committee Against the Briggs's Initiative, San Francisco City Supervisor Harvey Milk demanded that the Carter administration take a stand to defend gay civil rights. State Governor Jerry Brown, San Francisco mayor George Moscone and a number of California's labour unions have expressed their actively campaign on behalf of gay issues.

Folksinger Joan Baez was among several performers to sing at a "Stop Briggs Concert" in Santa Monica June 7 — the first anniversary of the Dade County defeat. Frank Vel, a long time gay activist, has announced a 1200 mile walk across the state to publicize the campaign against the anti-gay proposal.

Supervisor Milk and San Francisco State University president John Peter Hart have formed a "Fund to Defeat the Briggs's Initiative." The fund will dis-

tribute money to the many smaller local campaigns across the state.

The financial report which Briggs was required to issue after withdrawing from the State's Republican Gubernatorial primaries throws light on the sources of his money. The number of large banking institutions (including the Chartered Bank of London), one of the largest gas companies, and the Atlantic Richfield Company have all given large donations to his campaign. □

100,000 march for ERA

In Washington's largest demonstration since the Viet Nam War, over 100,000 women, children and men marched July 9 to demand a seven year extension of the March 1970 deadline for ratification of the Equal Rights Amendment (ERA).

The ERA, which will amend the American Constitution to make discrimination against women illegal, has already been approved by Congress. Thirty-eight of the fifty states must ratify the change in order for it to become law. So far thirty-five States have given their ratification. Women's movement leaders fear that if three more states do not express their support before March the measure will die.

Rallies in support of the extension of the deadline were held in cities across the US. □

unconscious and was not allowed medical attention until five hours later.

After the attack those not arrested regrouped and proceeded en masse to the Darlinghurst police station where they remained until morning, singing and chanting in support of those detained inside.

Lawyers and doctors who attempted to enter the station to see detainees and lawyers were threatened by police with charges of trespass and denied access.

The following Monday, police officers without court authorization and sometimes without proper identification prevented people, including several of those charged, from entering the court dealing with the cases.

The Australian *National Times* called



Sidney police prevent gays from entering the courts.

the incident "the most serious...since Wran's Government took office."

Referring to police action outside the courthouse, the paper concluded "It is not a case of a test of homosexual rights, not only a question of civil liberties and the abuse of police procedure. Last Monday for a few hours the police appeared to be contesting the authority of the courts."

The Gay Solidarity Group (GPO Box 5074 Sydney 2001) is asking that letters and telegrams be sent to Nevill Wran (Premier of New South Wales) and Frank

Walker (Attorney General), Parliament House, Sydney NSW, Australia 2000, requesting a public inquiry into the police violence, and an investigation into the use of police identification badges. The GSP is also demanding that all charges be dropped and the all police officers involved in the attack be suspended. Gay groups from across Australia and around the world are rallying to the defense of those charged. TBP strongly recommends that Canadian and American groups make their protest known. □

Israeli lesbians confront women's movement

Israeli lesbians confronted the country's feminist movement at a Women's Conference in Be'er Sheva on May 1. Twenty members of Israel's new Lesbian Association Movement came to support a statement demanding the recognition of lesbians within the country's growing women's movement.

The Israeli women's movement was originally begun by American immigrants who refused to accept the degraded position of women in the country. It has recently been receiving growing support from native born "sabras" and women coming to Israel from African and Moslem countries. □

Greeks fight "acts against nature" law

The Greek Gay Liberation Movement (AKODE) has taken up the struggle against a new anti-gay law soon to be introduced into the Greek Parliament by a right wing representative. The proposed law was first considered during the military dictatorship several years ago but the generals were overthrown before the measure could be put into effect.

The law would make the transmission of venereal disease a criminal offence and links homosexuality with VD. It proposes prison terms of up to one year for any man who in a public place "displays the evident intention of attracting other men to commit acts against nature."

An AKODE petition denouncing the proposed law has been signed by such prominent European intellectuals as Simone de Beauvoir, Maria Antonia de Masiocchio, Nikos Poulantzas, Jean-Paul Sartre, Louis Althusser, and film-maker Costa Gavras. □

French psych banned

A child psychiatrist on the French island of La Reunion has been forbidden to practice for six months by the French National Council of Doctors. He had been accused of having homosexual relations with adolescent boys.

The Ordre des Médecins claims that Dr André Buisson exhibits "deep tendencies incompatible with medical ethics."

Buisson has received support from fellow doctors, social workers and the general public on the island, and a petition to protest his conviction circulated against the Council's arbitrary actions.

On June 20 the Health Action Movement, the French Psychiatric Union, the French General Practitioner's Union, The Paris Gay Information Center (ALEPH), and the Paris Gay Liberation Movement, co-sponsored a public meeting in Paris on the doctor's behalf.

Buisson himself is refusing to accept the Council's ban and has continued to work since his suspension on April 1. □

WHO's sick

Gay groups from Finland, Sweden, Denmark and Norway met in Stockholm June 3 to discuss ways to have homosexuality removed from the International Classification of Diseases list put out by the World Health Organization (WHO).

WHO is planning to revise its disease list in 1988. Homosexuality is presently listed as disease number 302.0. □

Presbyterians vote no

After a long debate, the General Assembly of the United Presbyterian Church (USA) meeting in San Diego voted May 22 to disapprove of the ordination of "Self affirming, practicing, homosexual persons" to the ministry. □

The policy statement does not exclude gays from membership and leaves the final decision on ordination up to local presbyteries. The issue had split the church since last January when a commissioned report on homosexuality came out in favour of the ordination of gays. □

Ericotour hears 2nd case

The European Commission of Human Rights has agreed to hear a second case which will challenge anti-gay laws in England and Wales.

Peter Wells, a south English businessman, was sentenced to 2 1/2 years in prison in 1974 for engaging in sex with two 18-year-old men, one of whom is still his lover.

Wells is claiming that his prosecution and imprisonment violated three articles of the European Convention on Human Rights to which the UK is a signatory.

In March the Strasbourg court also agreed to hear the case of a Belfast man who is challenging the Northern Ireland laws against any kind of homosexual relations. Both cases are expected to be heard later this year. □

Fascists hit second gay bar

A second English gay bar has been attacked by National Front members, an anti-gay fascist organization.

The Victoria Hotel in Leeds is frequented by the Northern Ireland Liberal Front meetings on Tuesday nights. On May 23 between fifteen and twenty fascists in para-military uniform forced their way into the crowded bar and began throwing glasses. Although police were called immediately, they did not arrive until well after the gang had left. No arrests were made.

One gay man may lose the sight in his right eye and several other men and women were treated for cuts and bruises.

Several National Front members were identified among the attackers, and the Leeds Chapter of the Anti-Nazi League is pressuring the police for their arrest. The Front had trashed a well known London bar in January. □

Huge demos mark

Gay Pride USA

Hundreds of thousands of lesbians, gay men and supporters marched June 25 in Gay Pride demonstrations in different US cities.

In San Francisco 300,000 people turned out to hear City Supervisor Harvey Milk demand that President Carter speak out on behalf of human rights. □

In New York 85,000 marched up Fifth Ave and demanded that the Lesbian and Gay Rights Bill be passed in City Council. Over 50 groups representing a wide spectrum of activist, social service, religious, and professional organizations took part in the march. June 18 to 25 had previously been declared "Gay and Lesbian Pride Week" by New York Mayor Edward Koch.

Rallies in Houston and Chicago drew three thousand demonstrators each, while five thousand marched in Boston June 17. □

NZBC bans "Glad to be gay"

Radio New Zealand, part of the New Zealand Broadcasting Corporation, has banned the Tom Robinson band song "Glad to be Gay" from Robinson's band, considered one of the most important of the new wave of British rock groups, features hard hitting pro-gay, anti-fascist, and anti-racist lyrics.

The Wellington Gay Liberation Group has denounced the ban as "blatant and unjustifiable discrimination against New Zealand's gay community."

Other radio stations not connected with the national network have been giving the TRB song a good deal of air play. □

Bryant looses bid for church post

Anita Bryant's hopes for an official position in the Southern Baptist Convention were dashed June 12 when her nomination for the vice-presidency was defeated two to one at the church's pastoral conference in Atlanta. Bryant had urged pastors to take a stand against "immorality" and warned that fundamentalist Christians would be punished if they fail to take an outspoken stand on behalf of their moral values. The Southern Baptist Convention is the largest protestant denomination in the USA and counts President Jimmy Carter as one of its members.

Anita Bryant's address to the conference was met by a demonstration of 4000 gays. Atlanta's gay community is said to be the third largest in the USA.

The Orange Juice Queen did come out tops in another vote however, 800 students polled in Florida, Colorado, Indiana, Missouri and New York named Anita Bryant and Adolf Hitler as the most important people who have done the most damage in the world. In the same poll, conducted by Ladies Home Journal, she was learned with Richard Nixon as the two who make students "angriest". □



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Child abuse

"If we don't strengthen the family unit, we can expect the immediate destruction of our society. That is all we know is." A standard verse in every right wing Christian's hymn. Who am I to argue?

My first experience of child abuse was fairly normal, it was the sting and ringing ear from being hit hard across the face, often without knowing why. Makes a mark you can't see. My second experience of child abuse was in the corporal sense. In junior high school we had two English teachers who, I realize now, were Gay and were lovers. At the time I knew only that they were "taires." Both were effeminate and neither seemed to hide it. I suppose you'd say they were "queer." In a past life sort of way. In an all-boy class (ahah), we ran a permanent open session on the two of them. They were free game for any abuse we could invent — and we were grotesquely inventive. We competed vigorously among ourselves to see who could get away with the worst. Who could say the most不堪入目 (unmentionable). I'm fairly sure from this distance that I won, regularly and hands down. One of the two men lost his temper one day and threw a bible at me (we were studying the trials of Job); that moment may have been the zenith of my popularity in high school.

One of the most不堪入目 (unmentionable) things I've experienced by other than Gay people. Growing Up Gay, a pamphlet from FPS: A Magazine of Young People's Liberation, quotes one Bobby Graelitz on his school years: "I would always hear stories about people I knew getting picked up by men who wanted to have sex with them. I asked my parents if they knew if men would want this of them. I had fantasies about being picked up by homosexuals but I never happened to me. I was very disturbed because the only way I could get my sexual needs met was through someone else's initiation. I was too frightened by others' reactions if I were to make the first move." Can you imagine the average "adult" reaction to that? He's just a child, he doesn't know what he wants. It's our responsibility to protect him."

Big Brothers is a large international organization devoted to reaching "fatherless boys before irreparable damage is done," to help them "develop a way of thinking that will allow them to socially adjust to life." These savings of youth are a series of seminars on how to keep us out of this admirable but delicate process. (We know because we broke in on and made a part of a hash of one of the sessions.) The executive director of B.B. crowed: "Of course I wouldn't hesitate to impose my sexual orientation on a boy if I could. He was, he hastened to point out, referring to the heterosexual orientation. A psychiatrist hired to address the group heartily approved of physical punishment as a valid means by which "the child can come to know the limits of acceptable behaviour."

A Gay social worker at the same seminar, a man who had been a very well-out Gay person arrested in private conversation on the importance of separating "personal feelings" from "professional standards." (Translation: I want to keep my job, don't I.) He recounted this story: "A boy in care asked me if I slept with men. (Brave question) I asked myself: what is he really asking? (Whether you sleep with men or not) I asked him: is he really asking for approval or for him to sleep with men? (No, he's probably asking for approval to have sex with or make love to men. But why don't you just ask him what he wants, instead of guessing?) Since I don't believe a significant person in a child's development

should offer a positive personal example (you didn't listen to the above executive director?), I told him he should experiment if he wanted to (preferably in a clinic?), but always with love and caring." Adrift in an ocean of "no's", this was as close to being thrown a saving "yes" as a young person can get. The boy and I had to work for it. He was, relatively speaking, one of the lucky ones: loving your fellow man/woman is not among the values B.B. preaches for becoming "personally and socially adequate."

GL (Instituted changed mostly to protect the guilty) introduced herself to her parents as a Lesbian at age 17, four years before she was lost. The reaction quite simply, they threw her out of her home — what are parents for, after all? (She thinks this with an astonishing lack of bitterness, as far as I can tell.) She has been supporting herself ever since, and sharing mutual life support with other GLs. She will be the first to come for a visit. Mother suddenly erupted: "What I can't understand is what you people do in bed!" When G began to explain, as any good daughter would, Mother threw a plate of hot baked beans straight at her head. Father looked gloomy, presumably regretting the lost beans. Later when G was departing, her father called after her plaintively, "Why don't you come and see us more often, dear?" Wear your crash helmet, curious: since her birth neither of these people has ever really carried her, but now it seems GL is required to carry them, both.

Clair Hoy, Toronto Sun callumist (purple-clad gay man) and crusader (Webster, Claire) and crusader to protect children from their sexuality, finally came out, if you'll pardon the expression, on the subject of child abuse. He called an Ontario government report suggesting closer attention by teachers, doctors, etc to child abuse "one giant, cruel con on an unsuspecting public." He also argued that "exponentially casts aside the traditional rights of privacy and parenthood." Heaven forbid. There is, he says, "absolutely no evidence to suggest child abuse is more serious than it has been in the past." And in the past it was perfectly fine, wasn't it, made our country what it was, strong and free.

It's the same old story, though: the story of a 16-month-old baby battered to death. The child had been taken previously from her parents, then returned to their custody despite a police officer's prediction that she wouldn't live three months if returned to them. Hoy's paper also carries ads for the movie *Teen-Egg*, *Barf and Prison Baby*, *Sexual Abuse*, *Sexual Gays in Prison*, in lurid colour. Claire Hoy, Toronto Sun, protector of children.

Ontario recorded 770 cases of child abuse in 1975 but it is estimated — as in every other province — that records merely reflect a fraction of the total. This from a less neanderthal voice, that of Betty Lee writing in *The Canadian Journal of Nursing Research*: children, a child's society staffer or hospital emergency ward intern can supply the stark details: the rape, mutilation, battering of children by a father or a mother. The cases of torture and imprisonment. The erosion of the spirit by fear, and the family violence that drives so many children into mental collapse. The cases of children, after all, are still regarded as chattel.

Is the National Gay Task Force still building the slogan "We are your children?" Are we so sure we want to be?

by Michael Riordon

PORNOGRAPHY



THE NEW TERRORISM?

For Andrea Dworkin, there is no question. For many others, suppression of erotic material can bring only guilt and government censorship.

The April issue of *The Body Politic* carried a powerful story about the use of pornography which had recently been tabled in the House of Commons. The issue also featured an article by David Hannon which argued strongly against any legislation which would restrict the use or distribution of pornography. The piece was particularly critical of two Canadian feminists, Lorrie Clark and Debra Lewis. Both had appeared before the House of Commons committee, both had argued for a new kind of legislation. Neither were offended by pornography, but both felt that legislation, per se, both wanted legislation to prohibit material "involving the use or threat of violence as a means of achieving sexual gratification, or material involving an inappropriate object of sexual gratification."

Hannon argued that "obscenity laws are laws without content... they exist to be used for political purposes only, to harass unpopular groups and censor divergent opinion."

Not everyone agreed.

We titled this feature "Pornography — The New Terrorism?" For Andrea Dworkin, the answer is a resounding yes — the piece she sent us had the same title — without the question mark. It starts:

Not everyone was so certain. The issue has troubled the collective, and it is clear that many of our readers are struggling with some of the same problems. We have received many letters on the topic — a selection appears on the following pages.

All through human history, there have been terrible, cruel wrongs. These wrongs were not committed on a small scale. These wrongs were not committed by a few individuals. These wrongs have raged over the earth like a sweeping fire, maiming, destroying, leaving humans turned to ash. Slavery, rape, torture, extermination have been the substance of life for billions of human beings since the beginning of patriarchal time. Some have suffered atrocity while others have suffered from unkindly die.

In any given time, most people have accepted the cruelest wrongs as right. Whether through indifference, ignorance or brutality, most people, oppressor and oppressed, have apologized for atrocity, defended it, justified it, excused it, laughed at it, or ignored it.

The oppressor, the one who perpetrates the wrongs for his own pleasure or profit, is the master inventor of justification. He is the magician who, out of thin air, fabricates wondrous, imposing, seemingly irrefutable intellectual reasons which explain why one group must be degraded at the hands of another. He is the conjurer who takes the smoking ash of real death and turns it into stories, poems, pictures which celebrate degradation as art, as culture. He is the illusionist who paints multi-layered scenes in chains on the interior canvas of the imagination so that, asleep or awake, we can only hallucinate indignity and outrage. He is the manipulator of psychological reality, the frame of law,

the engineer of social necessity, the architect of perception and being.

The oppressed are encapsulated by the culture, laws, and values of the oppressor. Their behaviours are controlled by laws and traditions based on the need for inferiority. They are, as is matter of course, called negative names, presumed to have low or disgusting personal and collective traits. They are always subject to sanctioned assault. They are surrounded on every side by images and echoes of their own worthlessness. Involuntarily, unconsciously, not knowing what else, they have been branded into themselves, into their brains, a festering self-hatred, a virulent self-contempt. They have been turned out of the militant dignity on which all self-respect is based.

Oppressed people are not subjugated or controlled by dim warnings or vague threats of harm. Their chains are not made of shadows. Oppressed people are *terrorized* — by raw violence, rape, torture, beatings, public and private violence. Their bodies are assaulted and despoiled, according to the will of the oppressor.

This violence is always accompanied by cultural assault — propaganda disguised as principle or knowledge. The purity of the "Aryan" or Caucasian race is a favourite principle. Genetic inferiority is a favourite principle of knowledge. The use of all of crudite texts that prove, beyond a shadow of a doubt, that Jews, the Irish, Mexicans, blacks, homosexuals, women are slime.

These eloquent and resourceful proofs are classified as psychology, theology, economics, philosophy, history, sociology, the so-called science of biology. Sometimes, often, they are made into stories or poems and called art. Degradation is dignified as beauty. Degradation is historical necessity; or as the logical consequence of the repulsive traits or inherent limitations of the ones or degraded. Out on the streets, the propaganda takes a more vulgar form. Signs read "Whites Only" or "Jews and Dogs Not Allowed." Hisses of kike, nigger, queer, and pussy fill the air. In this propaganda, the victim is marked. In this propaganda, the victim is targeted. This propaganda is the glove that covers the fist in any sign of terror.

This propaganda does not only sanction violence against the designated group; it incites it. This propaganda does not only threaten assault; it promises it.

These are the dreaded images of terror. A Jew, emaciated, behind barbed wire, nearly naked, mutilated by the knife of a Nazi doctor; the atrocity is acknowledged.

A victim, lying in a tiger cage, nearly naked, bones twisted and broken, flesh black and blue; the atrocity is acknowledged.

A black slave on an American plantation, nearly naked, chained, flesh ripped up from the whip; the atrocity is acknowledged.

A woman, nearly naked, in a cell, chained, flesh ripped up from the whip,

breasts mutilated by a knife; she is entertainment, the boy-next-door's favourite fantasy, every man's precious right, every woman's potential fate.

The woman tortured is sexual entertainment.

The woman tortured is sexually arousing.

The anguish of the woman tortured is sexually exciting.

The humiliation of the woman tortured is sexually entrancing.

The humiliation of the women tortured is sexually pleasing, sexually thrilling, sexually gratifying.

Women are a degraded and terrorized people. Women are tortured and terrorized by men. Rape is terrorism. Medical butchering is terrorism. Sexual abuse in its hundred million forms is terrorism.

Women's bodies are possessed by men. Women are forced into involuntary prostitution to cause men, not women, control women's reproductive functions. Women are an enslaved population — the crop we harvest is children, the fields we work are houses. Women are forced into committing sexual acts against their will. In this society, the unequal relation — conformist for women — has as its first commandment that women exist purely as sexual fodder for men.

Women are an occupied people. Our very bodies are possessed, taken by others who have an inherent right to take, used or abused by others who have an inherent right to use. The ideology that energizes and justifies this systematic degradation is a fascist ideology — the ideology of biological inferiority. No matter how it is disguised, no matter what refinements pretty it up, this ideology, reduced to its essence, postulates that women's biological function is to function only as breeding pieces of meat, and servants.

This fascist ideology of female inferiority is the preeminent ideology on this planet. As Shulamith Firestone put it in *The Dialectic of Sex*, "Sex class is so deep as to be invisible." The women exist to be used, to be dominated, to be cowed, to be controlled, to be used, and to be cowed. Feminist actions against pornography must blank the country, so that no pornographer can hide from, ignore, ridicule, or find refuge from the outrage of women who will not be degraded, who will not submit to terror. Wherever women's bodies and dignity or want and possibility of freedom are threatened, we must confront the fascist propaganda that celebrates atrocity against us head on — expose it for what it is, expose those who make it, those who show it, those who defend it, those who consent to it, those who enjoy it.

In the course of this difficult and dangerous struggle, we will be forced, as we are, to confront the intransigence of those who commit and support these crimes against us, to ask the hardest and deepest questions, the ones we so dread:

— who is this male sexuality that requires our humiliation, that literally swells with pride at our anguish; — who is this male sexuality that again and again, after years of feminist analysis and activism, the man (gay, leftist, whatever) who proclaims a commitment to social justice are resolute in their refusal to face up to the meaning and significance of their enthusiastic advocacy of yet another women-bashing plan; — who is this male sexuality that does not mean that the pornographers, the consumers of pornography, and the apologists for pornography are the men we grew up with, the men we talk with, live with, the men who are familiar to us and often cherished by us as friends, fathers, brothers, and sons; — who is this male sexuality that does not mean that we, with all this flesh of our flesh that despises us, will we defend the worth of our lives, establish our own authentic integrity, and, at least, achieve our freedom? □

After all, does all our work against rape, against the beating amount to when one of their pictures is worth a thousand of our words?

Strategies of resistance are developing. Women are increasingly refusing to accept the position of sexual degradation and the sexual humiliation of women for fun, pleasure, and profit is the inalienable right of every man. Petitions, leafleting, picketing, boycotts, organized vandalism, speak-outs, teach-ins, letter writing campaigns, and militant harassment of distributors and exhibitors of homo-hating films, and an unyielding refusal to give aid and comfort to the politically self-righteous fellow-travellers of the pornographers are increasing, as feminists refuse to cower in the face of the TBP's campaign of threats. There are beginning actions. Some are rude and some are civil. Some are short-term actions, spontaneously ignited by outrage. Others are long-term strategies that require extensive organization and commitment. Some disregard legal law, break it with impunity and defiance. Others do not, and those who do not protect women from braveness to terrorism. All of these actions arise out of the true perception that pornography actively promotes violent contempt for the integrity and sexual freedom of women. And, despite claims to the contrary, feminists, not pornographers, are being arrested and prosecuted by male law enforcers, all suddenly "civil libertarians" when male privilege is confronted on the streets by angry and uppity women. The concept of "civil liberties" in this country has not ever, and does not, mean bodily autonomy for women. Women must respect the sexual rights of women. Therefore, when pornographers are challenged by women: police, district attorneys, and judges punish the women, all the while rhetorically claiming to be the legal guardians of "free speech." In fact, they are the legal guardians of male profit, male privilege, and phallic power.

Feminist actions against pornography must blank the country, so that no pornographer can hide from, ignore, ridicule, or find refuge from the outrage of women who will not be degraded, who will not submit to terror. Wherever women's bodies and dignity or want and possibility of freedom are threatened, we must confront the fascist propaganda that celebrates atrocity against us head on — expose it for what it is, expose those who make it, those who show it, those who defend it, those who consent to it, those who enjoy it.

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Andrea Dworkin is the author of *Woman Hating* (1974) and *Our Blood*. Prophecies and Discourses on Sexual Politics (Harper and Row, 1976). She is currently working on a feminist analysis of pornography, to be published by Anchor/Doubleday in 1981.

We can choose to protest bigoted and political decisions to censor, as we have done in the past. We can choose to sit back and watch the ongoing brutalization of women for profit, content with the fact that at least we are being victimized in a "free" society. Neither option is particularly attractive, but we have come to realize that there is no best of all possible worlds we have chosen. We will continue to censor even though it makes a decision that is not consistent with our interests. But no amount of liberal rhetoric will convince us that we should leave cold-blooded entrepreneurs free to put us down. This is clearly not the same choice that gay liberation made.

Gay liberation is male, regardless of the number of lesbians — never very many — who are in its ranks. This is reflected in its political stance and in its priorities. And this is it should be. Consciousness of oppression and therefore of the need to liberate must proceed from the gut. Otherwise that drive is in danger of becoming abstracted, of melting into humanistic liberalism — or losing its bite. Feminists must not expect men, straight or gay, to drop their own immediate concerns to meet our battle lines. They are not our allies, seen in that kind of solidarity, or in the kind that finds other liberalists trying to incorporate or subsume feminism into the so-called larger, i.e. their, contexts. When we have differences, no one is necessarily misguided and in need of a steady hand to lead us onto the right path. Specifically in the case of censorship, we are not wrong when we disagree, our interests are legitimately different.

Gay liberation would do well to cease paying lip-service to feminism on the one hand while interpreting our interests for us on the other. It is not only hypocritical and chemically wrong to play both these sides, it is the same attitude that continues to keep feminists and Marxists at odds with each other. Whether it results from a

"Pornography is the propaganda of sexual terrorism. Images of women bound, bruised and maimed ... are death threats to a female population in rebellion."



We have found that this is not so, in fact, as women, we expect that the abolition of censorship laws would give us few advantages and a lot more of *Snuff*. It is in the interests of women to make a beginning at changing the "victim" stereotype which makes it acceptable and "normal" to brutalize us. Women have been so deeply colonized in *Snuff* and in much of the pornography that Hannan and the TBP would rescue for the sake of their liberation. Feminists have determined that we have more to gain and less to lose if *Snuff* and similar obscenities which pose a danger to women are stopped. Hannan in his article has hit the nail on the head when he points out that as women we have more to gain and less to lose from specific guidelines governing violence in pornography than men — and that includes gay men.

We are not stupid. We know that we run the risk that censorship guidelines can be used against us, against our art and our culture. We know that to defend the depiction of healthy nudity or the consensual sex, whether straight or gay, we are willing to pay the price (at any rate, it is not the case that any ban on "cocks & balls" or on *Ulysses* follows from the Standing Committee Report). Feminists have two options.

drive to dominate or from sheer myopia, it is incompatible with real cooperation and solidarity.

Susan Cole
Eve Zaramba
Toronto

Capitalism, it seems to me, is a system essentially without harmony. The government has the job of a conductor charged with wringing music from an orchestra in which each member has a different sound. Sometimes it still manages to sound good, but other times it finds that some players in this chaos it finds discordant and wishes to expel.

The government has moneyed interests at heart. Why then is it so eager to place severe restrictions on one of its moneyed constituents — pornography? It may look closely because in this case the conditions would not coincide with the interests of the anti-sex movement.

The answer (maybe not the whole answer) is right there in the government's rationale: any loosening of the restrictions on sexuality is a danger to the family. There has been at least some consensus among the anti-sex forces.

that the family is at the very root of sexism.

Are we then to support pornographers because what they do may weaken the family? No. And I don't think Hannon was proposing that. For both government and non-governmental agencies are programmed to meet the public's needs. That they are at odds is to wonder in this ensemble of discourse.

It would be folly to throw our lot in with one of these enemies against the other. And folly beyond comprehension to support the government — which is interested in the welfare of the pornographers and crushing us with them.

Won't the government be gleeful when it can close down a lesbian magazine, because of its sexual content, and defuse the protest by saying, "These are the laws which feminists asked for."

Merv Walker
Toronto

T

The May issue of *TBP* contained a letter from Mariana Valverde on feminism and pornography which really needs to be read. She argues that it supports a most dangerous idea: that liberation — in this case, sexual liberation — can be promoted by repressive legislation and censorship.

When people on the right, the Anita Bryants and Simma Hollis, advocate authoritarian means of this kind "for the good of society," one knows how to evaluate their demands. They are the enemies of any kind of liberation, and can be dealt with accordingly. But when people who identify with a liberation movement, such as women's liberation, or gay liberation, promote repressive legislation as a means of achieving their ends — our ends — there is a danger of a different kind: the danger that the movement will sabotage its own goals by choosing the wrong means to achieve them.

The fundamental fallacy of which people like Valverde are guilty is the belief that because something is bad, or appears to some to be bad, it ought to be banned.

Valverde has completely missed the point of the two articles in *TBP*'s April issue, as I understand them. The articles opposed anti-pornography legislation because (1) it would be used for repressive purposes — e.g., against gays — by those who enforce it and (2) it doesn't work. Valverde somehow constructs this as a defense of the pornography industry.

This is a complete misreading and misinterpretation of the issue. Certainly the pornography industry is exploitative and mostly interested in making money. (So is the food industry, the tourist industry, the mass media, etc.) — our society always degrades and warps human needs by only meeting them if it is possible (and make money doing so.) And certainly most pornography is terrible stuff: unimaginative, exploitative of women, etc.

There is no dispute that it is necessary to criticize, boycott, and oppose exploitative pornography. Despite what Valverde claims, I do not hear anyone attempting "a whole-hearted defense of art and all pornography." What is at issue is whether the people who support sexual liberation — and those who support the right — should join the right, the puritans and their reactionaries, in supporting the idea that the state should impose a certain view of what should be allowed and what shouldn't. What is at issue is not that there are "good" movies and "bad" movies, "good" books and "bad" books, but that it is the state — or any powerful group — that should have the power to decide what may be read and seen and what may not be read and seen. (Or more accurately, what may be read and seen legally and what will be read and seen illegally.)

It is a fact that sexuality is an important subject in literature and art. There can be no doubt that those who are interested in liberating myself and others in opposition to the repressive right in good pornography, literature and art whose purpose is to arouse the reader or viewer in a way that promotes healthy sexual feelings and activity. Sexual

"Sexuality is an important subject in literature and art. There can be good pornography ... that promotes healthy sexual feelings."



arousal, after all, tends to be a good thing, so art that is sexually exciting can be a good thing also.

The question is: who is to decide whether a particular piece of art is good or bad, whether it is exploitative or non-exploitative, whether it should be banned or not? Surely the answer must be that no one can be trusted with the power to make such decisions for other people.

To defend obscenity laws at the present time is to give such authority to those who now have power and influence: the lawmakers, the crown prosecutors, the *Toronto Sun*, the police. They would interpret the laws, and they would tell them to suppress what they consider obscene.

The pornography industry and its products must be opposed, but they must not be opposed by measures that are worse than the problem. They must not be opposed at the price of giving our enemies more weapons to use against us.

Three other things should also be considered. 1. The market for healthy pornography has been created by sexual repression. More repression will worsen the problem, not solve it. 2. The exploitative portrayal of women in pornography is a reflection of social attitudes. It is primarily an effect, not a cause. (Surely no one believes that pornography has caused sexism?) 3. Despite the many things wrong with it, it is clear from numerous studies that the free availability of pornography reduces sex crimes.

Finally, one comment on a remark of Valverde's. She refers to Gerald Hannon's criticism of Lorence Clark and Debra Lewis (as "thoughtful, intelligent, articulate, impassioned — and wrong") as "an important point." Surely there is a difference between an important criticism and the opinion that two women are wrong on a particular issue is not an insult to all women. Remarks like that contribute nothing to an atmosphere of positive discussion.

Ulli Diemer

Toronto

T

Though I believe pornography, I do not believe in freedom of the press, where freedom is interpreted as permission to represent just anything. I should like to defend Lorence Clark's views on pornography from Gerald Hannon's onslaught (*TBP*, April). Hannon's error lies not in being sexist, but in confusing political and aesthetic issues. His doctrine: Hannon's concern is that Ms Clark's ideas be turned into ideology by the regressive legislators. This worry has turned out to be justified. Ms Clark's desire to see degradation be the sole criterion for obscenity has been dissolved into ineffectiveness in the federal omnibus porn bill. Degradation has now been tacked on (along with the *TBP*) to the already existing list of criteria.

Nevertheless Ms Clark's desire is a good one and though it was concerned primarily to cover straight porn, it has a special appropriateness for gay porn. If we are not naive enough to suppose that porn is (self-contained) art, but has a social effect (check out the backroom deals of porn houses if you're unsure) and is liable to be subject to social evaluations, then it seems to me that portrayals of gaya degrading

pegs for the titillation of other gays should be banned as promoting hatred. Take for example the golden shower sequence from the *Gage's Kansas City Trucking Co.*, in which a group of would-be-cowboy truckdrivers hose down, in artsy, vaseline, slow motion, a kneeling, slightly bound hippy; the situation is so degrading that it is otherwise degrading to gays. I do not wish to suggest banings based on certain taboo subject matters (or inappropriate objects of sexual gratification) as the law would have it), but solely on whether the portrayals are degrading or not; and this requires evaluative judgment. It should be noted that in Wakefield Pode's classic *Moving in the first flickstuck sequence* is hunky-dory, while the second is the most degrading thing I've ever seen. Pornographers (see Pode's comments on this scene in *Advocare* No. 236, cf. Gage's comments in *In Touch* No. 34) and other libertarian ideologues (John Rechy, John Ley) try to rationalize degrading sexual performances by claiming that the participants are consenting adults. This claim, however, naively assumes that no one is ever knowingly doing wrong.

Perhaps Hannon too is a libertarian. In any case he claims that all porn laws should be abolished because they are vacuous. But the best laws are guidelines that are not quantifiable (e.g. obscenity) and are not applicable (e.g. pornography). They contain evaluative language which requires interpretation and judgement in their execution (read the Bill of Rights for starters: "undue," "excessive," "cruel and unusual"). What is needed is not the elimination of such institutions as the Ontario Film Censors Board, but the inclusion on them of an open gay member with good taste, whose views in matters of sexual ethics are not a matter of senatorial courtesy. Every cocksucker knows the moment at which sexual manipulations he is turned from a willing, desiring mutual participant into a foisting instrument of masturbation. It is at this moment that the censor's knife should fall. Richard Mohr

Toronto

I

It was dusk when they knocked on the door — that time of day when it is most difficult to define anything with any degree of certainty.

They were neat and clean-cut. One of them carried an executive-style briefcase. If this were the '50s or early '60s, they would pass for a couple of typical salaried workers from the Encyclopedia Britannica front office. In 1978, however, no one would mistake a pair of super-straight robots for anything other than a couple of RCMP officers doing the only thing they know how — "following orders." That is exactly how they described their mission when I questioned their presence on my doorstep.

When I asked to see a warrant, one of them produced a document titled "Confirmation of Oath." It was of several days vintage and signed by a justice of the peace. Among other things, it mentioned that it was valid only during daylight hours. I pointed out to the officer bearing the document that it was no longer daylight. He shrugged his shoulders and retorted that it didn't really matter as his col-

league was in possession of a "Writ of Assistance."

Customs and Excise officials had intercepted some "dirty books" sent by first class mail to Europe for my own personal use. As they "had no right to believe" that I might be in possession of other similar material, they had ordered a raid on my private residence.

The officers looked through the books and separated them into two piles — "OK" and "Not OK." From time to time one would ask the other his opinion of the particular book and act accordingly.

When the gallant protectors of my morals left with a box full of porn, it didn't exactly mark the end of my private sex life. The remaining material does the job more than adequately. Other aspects of the affair did, however, bring me down.

The fact that my home was not treated with respect as a private place where I could lead my own private life.

The fact that Customs and Excise officials will refuse to inform a member of the public of what they consider obscene and illegal, but will notify the RCMP if they have broken one of their vagrancy laws after they have illegally opened my mail.

The fact that two totally unqualified individuals should decide what I may or may not look at in private.

The fact that most Canadians don't seem to give a damn as long as it doesn't directly affect them.

Me today, you tomorrow, all Canadians will be the next future. Possible?

You better believe it is. If you don't, we're all in trouble, bed trouble.

I have just received a notice from the RCMP informing me that the material they seized, and which they subsequently grossly overvalued, is being confiscated for non-payment of duty. Really!!

Alden Buckley
Toronto

D

legates to the 1978 conference of the Canadian Lesbian and Gay Rights Coalition voted overwhelmingly to oppose new legislation pending in parliament which would broaden the definition of obscenity and impose harsher penalties on offenders.

The resolution was prefaced by the following: "Whereas the suppression of erotic material does nothing to attack the roots of the oppression of women..."

"Does nothing to attack the roots. Pornography which degrades women, which incites violence — and yes, there's a lot of it — is simply one more outlet for the expression of the fact that women are not equal to men." By no means is this the most important.

Movies tell the same story. "Television does it consummately well, does it daily, does it to far more men — and women — than would ever pick up a copy of Hustler.

Laws won't stop it.

Laws might stop the Body Politic. *TBP*'s case is a clear example of the way certain laws will be used. They will do nothing to attack the roots of the oppression of women. "The roots of women," reports the Advisory Council on the Status of Women, "the existence of violence, and the expression of horror and cruelty will not be solved by suppressing their depiction." Such laws will attack, and possibly destroy, publications exploring what our sexuality means. Should *TBP* be forced out of existence, however, it would not be very reassuring that some feminists will decide to "protect" such a bigoted and political decision."

If material exists which offends a group, that group should protest; that group should make a statement what such material is really doing, no matter how it is disguised. And that group should work to change a society which degrades women's status on the production of erotic material.

Calling for pornography legislation is calling for the state to do some of your liberation work for you. No one — least of all feminists — should make that mistake.

by Gerald Hannon □
Body Politic/13

Join Gay Ontario

The next Ontario Provincial Gay Conference is being planned for the Labour Day Weekend. It is to take place at St. Clair College in Windsor. Individual lesbians and gay men are welcome to attend, as well as those associated with specific political, religious, social or other groups.

We hope to make it a relaxing weekend with cultural, sporting, entertainment, and political events. We want you to take part in shaping the future of CGRO, and we welcome your suggestions. Please fill out the information below and we will keep you informed of developments.

Thank you.

Do you associate yourself with a particular gay/women's/lesbian organization? Yes No
If so, which one? _____

Which of the following events/workshops would appeal to you at a weekend conference?

- Dance
- Banquet
- Gay Parents
- Gay Youth
- Child Custody
- Rape Workshop
- Live Entertainment
- Religious Caucus
- What is Obscene?
- Literary/Art displays
- Counselling techniques
- Aging and its problems
- Competitive Sports
- Non-Competitive Sports or Games
- CGRO Today — A Crisis of Growth
- Gay Teachers — What are they doing?
- Gay Men/Women — Can we pool our strength?
- OTHERS _____

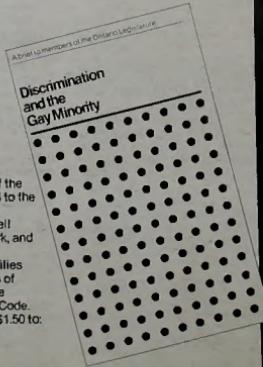
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Limited number available!

The Coalition for Gay Rights in Ontario is making available to the general public copies of the brief recently presented to the Ontario Legislature.

The brief has been well received at Queen's Park, and has prompted editorials in Toronto dailies calling for the inclusion of sexual orientation in the Ontario Human Rights Code.

For your copy, send \$1.50 to:
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M5S 257



Romance

Romance is such a difficult topic. I think a lot of us disconnected things all at once. It's fabulous but it's contradictory: a reason to live — and something to tilt your wrists over. I think of it as an intense experience which is always stimulating, and often a pleasant sensation.

Being in love means being excessive. Excess of emotion, excess of confusion, excess of perfume, of flowers, candy. Love isn't just blue, it's oceans of blue. It doesn't just make the world go round, it spins the whole universe (with you-know-who at the centre). But one thing about excess is that you can never overdo it, which is perhaps love's most attractive feature.

Romantic situations have no models apart from melodramas.

Melodramas are completely predictable, which makes people feel secure as they go through the motions of being in love. But they're also boring and common, they lead to frustration. And they are boring. Is your life a soap opera? Mine is, at least in part. How mysterious?

Melodramas are primarily a heterosexual fiction. There is a saying that are a product of our dominant ideology, the dominant role-model — which is heterosexual. In our own lives we have been captured by heterosexual methods of romance. We are constantly under attack.

Or is it so bad? Heterosexual role-models have their sinister effect, but there are exceptions to every rule. If we don't want the "normal" alternatives, we can make brave attempts at something new. We can be anti-normal.

People are always talking about "maturity" when they talk about sex. Somehow they assume that as one gets older one unravels the big secret.

I think sex is always totally mysterious. We approach it intuitively, and there's no age at which one becomes more intuitive, more "capable" of dealing with it.

Sex involves a lot of absurd rituals which have a lot to do with our view of romance. Weddings are one reflection, one night stands another.

Disco music is beating out "I'll NEEEED AAA MAAAAN". Drink in hand, I'm posing languidly by the far wall, I'm looking at you, I'm having dreams. I'm thinking about what a funny situation it is, but nobody else thinks so. No fun-and-games in this joint; disco heaven is dead serious.

I am attracted to people and I don't know why. Often it's the most banal sort of attraction. It's because they fulfill my deepest desire (way) some romantic vision. I want to make it with a Russian sailor. Or an airline pilot. Most of all, I want to have a really torrid affair with an Italian.

Someone very handsome, who knew a few good pickup lines and could sing too. Needs to arise in the evening. It's such a classic thing, you know, and super-romantic — Botticelli faces, bronzed bodies artfully sunning themselves on the rocks by the Isle of Capri. Someday I'll probably have an affair with an Italian and find out something quite different, but for now, it's an entertaining obsession.

And I am walking on the evening of the first snow. Nothing but white in front of us, behind us nothing but footprints trailing into a very short horizon. His profile cuts through the dots of snow separating the two of us. We stop under a tree and breathe into each other's faces while we talk about what we are going to do next.

by Tim Guest



Music



Gotham pizzazz: (from left) Gary Herb, David McDaniel and Michael Pace

whole point," as Gotham's musical director Ron Abel explained. "It's to have a good time. We've been in showbiz all our lives."

The trio sings adequately. The orchestration is adequate too. But, according to Ron, "We want to keep the action going." And everyone did seem to be having a wonderful time, obviously delighted with either the group itself or their repertoire — a balanced mingling of boppity up-tempo numbers and more sombre songs concerned with the love drifter, the womanizer, the gambler.

Even when the musical activity went a pause the pace of on-stage banter went on. There were words — lots of them — in a Gotham show, although none appears on the album. Words, monologues, dialogues, triologies, jokes, riddles on everything send-upable from New York to LA. Gotham liked dogs and they liked horses. The piano was tense, the seventies and Mayor Koch's programme for equal employment; specifically the placement of homo-sexuals on New York's police and fire squads. Gary Herb gave the audience his impression of the effect of this policy. A girl was in the audience, the scene of a hit record, "Oh Mary," breathily, "he too hot; he goes on, "My mascara is run."

"We're not a gay act," Michael Pace stated flatly after the show. "We're gay, but the act is not gay. We're straight people in a gay act" as much as gay people do, and it seems Gotham plays to predominantly heterosexual audiences frequently in the States. "If we were a gay act we wouldn't make jokes about women or politics," Pace said.

Gotham's jokes on women, after all, are made in the same tone as those of Mayor Koch's politics, are about as funny, and whether the act is or isn't "a gay act" makes little difference in the fact that it looks and sounds like a gay act, if such a phenomenon exists.

As for the music, "We're not a band," says Ron. "Why not? The image projected is formally smooth, the music is even and seriousness of any sort is avoided completely. The humour is sociable, not social, with a bitter overview of a society that exists under a heavy cover of double entendre and cloak malice. Sexuality is snatched out of the drama and left to the imagination to be spread on the table, poled at and ridiculed. This comedy may or may not derive from disillusionment with reality — certainly it's not from any coherent anger at it. At best it may be a clumsy attempt to exorcise threat and dread, but I fear the Camp Cabaret style dominates. The music is there to articulate the emotions as an outlet for the young adult in "the modern era."

To Gotham, life might as well be a cabaret; all is pizzazz expressed by a playful humour which amplifies the folly of life but does nothing to clarify it. I think they should trade their black swallow tails in on polyester leisure suits in shades of jade green.

by James Wilson □

Books

The Break-up of our Camp

Stories 1932-1935

Paul Goodman

edited by Taylor Stoer

Black Sparrow Press, 1978, \$5.00

For 40 years Paul Goodman produced a body of work of which he thought most highly: his poems and stories. A collected edition of the poems appeared in 1973 and now the collected stories has begun. This is the first of four volumes and it includes the earliest work that is neither incomplete nor known.

There are 11 independent stories and two story sequences. The best are dazzling performances, masterpieces of tone and manner. While the tone varies, the manner is nearly always experimental, abstracting the meaningful gestures, thoughts, and encounters from the dramatic situations. As a rule, the characters generated are seldom realistic. Writing a 14-page tale about some Depression-era wiffs, Goodman in "The Wandering Boys" communicates most of the emotions and criticisms Steinbeck needed 800 pages. *The Grapes of Wrath* to deliver. He does it by refusing the conventional narrative and instead finding a pleasurable action with its significance. This may destroy common credibility, but through tonal control — "The Wandering Boys" is always pastoral — "The Wandering Boys" is parable is achieved.

The method is a legacy of the short story, a tradition that in America, Hemingway, Melville, and Mark Twain, Goodman's favorite was Hawthorne. "Widening Clark" is based on the New England master's "The Minister's Black Veil," but with what a difference. The end of the story finds schoolteacher Clark naked and exclaiming, "At least shan't we be blushing now?" — the girl being overwhelmed by the fact of maturity, as Hawthorne's minister was. Goodman's hero accepts it and rejoices in its possibilities for immediate contact, skin to the world.

Like his great predecessors, then, Goodman uses the American tradition of exploring the situation for his own ends, which in this case, the book is meant to be used. For readers committed to sexual liberation, the one of his ends perhaps most delightful is his eroticization of everyday life — more properly, his open acknowledgement of the eroticism of living. In the marvelously acute and whimsical "The Proprietary of St. Francis," a story perhaps best known for its sexual conflict, the saint's exchange with a young worker includes this lovely bit,

"How thick his wrists are!" thought Francis. "They are as thick as Jess Willard's. Child," he said, "let me measure your wrists."

(Yes, such wifrahs are the work of a loving God!) The two story sequences are preceded by a short epigraph, in fact, the epigraph of the book: "Love" is primarily motivated by the vicissitudes of Johnson's love for Leonard and is based in Goodman's own experience.

And there's more to them. The best of Goodman? Very likely. Bring on the next three volumes.

by Ray Olson □

Gotham

El Mocambo, Toronto

Gotham made their third appearance in Toronto in mid-June. On the night I attended, there was an eager audience, coming back loudly and on cue with applause, laughs, reactions-upon-request; responding actively to this "trio of singers in the 1970's." Gary Herb, Michael Pace and David McDaniel. "The



The Tom Robinson Band on the crest of the New Wave: (from left) "Dolphin" Taylor, Tom Robinson, Danny Kustow and Mark Ambler

Tom Robinson Band

El Mocambo, Toronto

The Tom Robinson Band played Toronto's El Mocambo June 10 and it was a fitting set — not just another successful new band or another promising talent. For those who were there, Robinson was more than a new face, he was a new phenomenon: energetic music with lots of strong ideas to back it up. He sang about gay liberation, the Stonewall riot, and even dedicated a song to *The Body Politic*. He sang about the neo-Nazi National Front, about fascism, racism, police harassment, and most of all about a world where right-wing forces like Anita Bryant are becoming as strong that we have to question our own survival. His music is designed to shake people out of their complacency and move them to action. It is anti-passive.

It is also "propaganda" — which some people are going to find offensive. It is great that an openly gay leftist should make it as a rock star, but music, I've always thought, is most effective

and moving when it passes ideas indirectly, ambiguously, when it tugs at the heart strings rather than storming the brain. That may be true, but Tom Robinson is definitely an exception. I expected egot-prop tacked on to rock and roll, but what he delivered was something infinitely more complex, and it was great.

We should recall some of the roots of Robinson's music. Listening to the radio these days, it is difficult to believe that rock has anything like a radical tradition, but there was a time when the "music of teenage rebellion" was not a total cliché. Rock in the 50s was sexual in a way that was repressive, and in the 60s it was the catalyst for a whole counterculture. For politics versus art, it's not an unnatural development.

Moreover, the Tom Robinson Band has arrived on the scene after the crest of the New Wave. Bands like the Sex Pistols, the Clash, X-ray Specs and countless others have created a new counterculture that also functions as a support system. These bands define themselves as anti-status quo; the

performers involved are not worried about "ruining" their careers by taking strong political stands. Rock Against Racism has become a grassroots movement famous throughout Britain. Last May, when it organized bands to play a demonstration against the National Front, the Tom Robinson Band, the Clash and X-ray Specs performed and 20,000 people showed up to hear. So, while Tom Robinson is not the only political rocker on the scene, he is the most explicit.

Robinson is also the first and only out gay rock star, and the potential of this ought to be recognized. Imagine millions of suburban kids, ear to the radio, listening to "Coming Hot Summer," or "I'm Not a Loser" and simultaneously reading the fabulous reviews. (Not to mention the effect he is going to have on the tyranny of disco, which is the curse of the gay community.) For many people Tom Robinson provides a new and positive identification with rock and roll. For me, it is politics electrified, and that in itself reveals a world of possibilities.

by Tim Guest □

Homosexuality in Nazi Germany

For a book dealing with homosexuality in Nazi Germany and the Nazi persecution and extermination of homosexuals, the most appropriate communication with anyone who has an interest firsthand experience or firsthand source materials. Please contact:

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Metropolitan Life

Fran Lebowitz

EP Dutton (Clarke, Irwin)

In Canada, \$10.75

Never or Fran! First, just because Fran's comments on everything under the sun, which are however endemic to New York (which means they do). Include everything under the sun, are written in short, caustic takes that does not mean they have not been thought out and labored over at length. One might say Fran over the hot seat of literary activity all day (well, "working girl." Writing is a grind, much like penning limericks, and Fran's fingers drag the similes, and is only worthwhile once you have the cash closed tight in your fist or when your employer offers you the metaphorical equivalent of a hot bowl of soup.

Speaking of which, Fran is not so naive as to believe that "writing is not a grind; she is, after all, a "working girl." Writing is a grind, much like penning limericks, and Fran's fingers drag the similes, and is only worthwhile once you have the cash closed tight in your fist or when your employer offers you the metaphorical equivalent of a hot bowl of soup.

The subjects through which Fran whizzes in her generally whiz-bang book, and which are subjects she generally despises, include digital clocks, consciousness-raising, conceptual art, Los Angeles, leisure suits, plants, copious consumption of amyl nitrate, the word "asshole," and so on. Her style is to use her sardonic wit, which I suppose is the only way to be epigrammatic. A soufflé of some of her slurs: "A salad is not a meal; it is a style." "Or, of poetry: "Generally speaking, it is inhuman to detain a fleeting insight." "Or, carping about a plant that, it is said, generally makes its own food: "There is nothing so satisfying as just the tiniest bit of snobbishness." And "Generally Makes Its Own Food, does it? When you run across one that Generally Makes Its Own Money, give me a call."

Fran will doubtless appeal to those of the homosexual persuasion. Should we say it? Fran's is a finely honed leg-humour, "Notes on Trick," a parodic parody of Susan Sontag's "Notes on Camp," refers to the person with whom one has sexual congress, usually a stranger. "The mistreatment of tricks," says Fran, is the revenge of the intelligent that the stupid do not so well go. That *Metropolitan Life* proffers, with manifestations of homosexuality ("I'd better say gayness") is a direct result of everything in New York being either produced or provoked by gay culture, with the possible exception of St. Patrick's Cathedral (and there have been stories about that).

An observer of "the scene," Fran has been able to document and make sarcastic comments about just about everything, about. That includes strangely deployed pocket handkerchiefs, Hasleton, how to become a pope, the literary possibilities of the whale, children, rockers, Marcos, cockroaches and any kind of trend. Fran is the first hip curmudgeon.

Fran herself, from the information with which she has privileged her readers, is a bit of a spinster who is not thoroughly unlike Fran's phone Fran before dinner time. Her "typical day" includes lounging in bed, spending a lot fantasizing and putting off writing. An agent who phones her from the dread LA is "audibly tan." Her favorite way to wake up is to have a "certain French movie star whisper to me softly at two o'clock in the afternoon that if I went to the movies in time to pick up my Nobel Prize for literature, I had better ring for breakfast." It is at peculiarly poignant times as these that one realizes that Fran is no different from anyone else.

Because of her phone bills and her desperate need for a new apartment, Fran would appreciate your shelling out \$10.75 for her wonderfully wrought opinions.

by Lawrence O'Toole □

Nonsense and Wonder

The Poems and Cartoons of Edward Lear

Thomas Byrom

EP Dutton (Clarke, Irwin)

In Canada, \$12.75

Edward Lear and his World

John Lehmann

Scribner's, 1977, \$9.95

England's "Nonsense Laureate" and best summary for his "Owl and the Pussycat," "Edward Lear published his *Book of Nonsense* in 1846, and Lewis Carroll's *Alice in Wonderland*. By 1877 he had published over 200 illustrated limericks, 20 longer nonsense poems, and many nonsensical alphabets. A "drawing room Orpheus" and reluctant court-jester, he put his own and Tennyson's poems to music, accompanied himself on the piano, moved generations of Victorians to tears and laughter with his hymn-like songs.

As much as he loved his poetry and music, Lear thought of himself as an artist, a "dirty landscape painter," and spent 40 years of his life wandering through Europe, the Mediterranean and India, exiling himself from England and finally settling at San Remo, Italy, in 1871. In his early life he made natural history drawings for the Zoological Gardens in London, for J. Gould's bird books, and even for Darwin's *Beagle*. Lear did not acknowledge his homosexuality as frankly as his friend, John Addington Symonds, or Charlotte Cushman, whose dinner parties he attended in Rome. From his diaries and letters we can document that his love for men was primary in his life, and that he suffered deep depressions when he felt deserted by Frank Lushington in 1862 and by his mother in 1877. He twice thought of marriage, but more as a conventional cure for loneliness than as an expression of love. As his nonsense character the Yonky-Bonghy-Boo put it, "Will you come and be my wife?... I am tired of living singly... I'm weary of my life."

His diaries give us glimpses of a dark era. Four "miseries" plagued him: "the Terrible Miser" was his leprosy, which he kept secret from all but his family; "the Moribund" keeps depression, which some of his friends were aware of; "Self-Control," probably his attempt to keep masturbation to a minimum; and an unnamed misery, "the greatest Evil," "one known but unwritten," probably his effort to suppress his sexual desires for men while needing them intensely. The origin of this "greatest Evil" is not clear, but it is incident between himself and his 10-year-old cousin in Frederick when Lear was 9.

Until recently those writing about Lear's life have had difficulty accepting his homosexuality. Angus Davidson, Lear's first biographer, could say that Lushington "held the supreme position" in Lear's heart and that Lear and Lushington had "a secret unexpressed intimacy" with him which may have been a sympathetic and daring statement for 1938, but the blow was softened by Davidson's over-emphasis on Lear's more shallow love for Gussie Bethell. Ten years later George Orwell could glibly write, "He never married;

and it is easy to guess that there was something wrong with his sex life." In 1951 Holbrook Jackson, editor of the *Dictionary of National Biography*, subscribed to the arrested development theory: Lear's works "are as sexless as the artistic efforts of a child... his pederasty was no pose," and to prove Lear's "anomaly of prolonged adolescence" he tells us that Lear did not cut his wisdom teeth until he was 41! In his introduction to *Lear as a Landscape Painter*, could write "It is unlikely that Lear was a homosexual" and in the next sentence add that he had "a consuming desire for intimacy and unrestrained communion with Franklin Lewis." Lewis,

In 1963 Lear's second biographer, Vivien Hough, not only said that Lear was homosexual but also acknowledged that his "conflict as he fought to suppress" his homosexuality was "a conflict which contributed to his constant state of restlessness and depression." Christopher Innes, in his *Edward Lear and His World*, notes that Noakes' recognition of this conflict was a bold step to take and if, as Lear writes in his diaries, this conflict was one of the greatest struggles of his life, then his nonsense, his wandering, and his relationships must be re-examined in the context of his homosexuality.

Now we begin to learn of Lear's life. *Nonsense and Wonder*, with a 50 page summary of Lear's life, mostly based on Hough's biography, then takes us on a survey of the limericks and longer

"courtship and voyage" poems, from "The Owl and the Pussycat" to "The Owl and the Pussycat Went to See the King." The book is a panoply of unlikely couples, suffering from their domestic confinement, their genders undetermined or sex-roles reversed, trying to escape to paradise lands where they can happily be themselves. The couples in these poems were as odd as Lear's own relationships, and he certainly shared their need to escape a confining and hostile world.

What we learn from Byrom's study, however, that has not been clear in the biographies is that Lear may have finally rejected, at least in his nonsense, the notion of a male/female relationship. One could find lasting homophobia in a poem that Byrom calls the "paradise poems" some of the last he was to write. Lear gives us a glimpse of what he may have been searching for, "Love between a couple." Byrom suggests, "is replaced by love among people of a community, and the love is not to come for himself about, in which lie beyond ordinary comprehension."

Beneath the surface of almost every page of this book, but rarely made explicit, are the connections between the nonsense and Lear's homosexuality. The loneliness we see in nearly all the nonsense was rooted in the personal loneliness of Lear with Frank, Hubbard, and other men. Within the nonsense this loneliness might have destroyed him. Living in a regressive culture that saw homosexuality and masturbation as the cause of epilepsy,

Edward Lear (left) and his friend, the Chichester Fortesque, 1857

poems, his argument being that Lear unconsciously used his nonsense to investigate "the full extent of his personal, social and artistic estrangement," and to carry himself, held up by his sense of wonder and mystery, to a vision, however brief, of personal integrity, a sense of belonging, and freedom. Byrom's reading of the nonsense is biographical; we learn about the nonsense from the life of Lear and his life from the nonsense. In the introduction to his study of the limericks he tells us that "Lear committed his emotional and spiritual life to this cryptic form."

Byrom guides us through the longer

Lear sought a way to understand and accept his queerness, even rejoice in it, before coming to "the mad bad sad" or surmounting the social and legal security of marriage. Like so many Victorian adults, he was drawn to the uninhibited world of children's literature and pictures, where he could express his fears, his sense of the absurd, and his faith in the mysterious. It is a tribute to Lear's genius and courage that the nonsense he wrote to entertain children could also serve to relieve his miseries, allowing him to envision a land, as Byrom illustrates, where the queer can find a home of their own.

John Lehmann's book, *Edward Lear and his World*, is mostly interesting for its illustrations. The text is based on the Davidson and Noakes biographies and is a concise summary of his life. This book includes new natural history drawings, a landscape and landscape sketches, some interesting nonsense cartoons, and reproductions of letters and diary entries. Also of interest is the inclusion of W.H. Auden's sonnet "Edward Lear," an appreciation of Lear that Auden must have been moved to write after reading the Davidson biography in 1939.

by Alan Berubé □

Excerpts from *Edward Lear's diaries* by permission of the Houghton Library.

Body Politic/19



There was an Old Man, whose nose
Most birds of the air could surpass,
But they all flew away,
At the closing of day,
With relief that Old Man and his nose.



The Manhood Ceremony

Rose Berliner

Simon & Schuster, 1978, \$8.95

This is the story of a young boy's abduction and rape at the hands of a crazy man named Arvis. It's scary, full of suspense, and of course, erotic. As the ultimate in shocking themes, adult-child sexplay has become increasingly familiar as an attempt to get closer and closer to a depiction of evil that will shake readers to the core and yet retain the reality of the possible — a plausible wick-up. The author is a gay man, and this is nothing because it is not uncommon. Homosexual relations between unequal men of the same age has long served as a framework for showing twisted, sadistic neuroses in full flower (*Reflections in a Golder Eye*, *Eustace Chisom and the Witch*, etc.). Now to add the comparable subplot of the easy-to-forget fact that the males a young boy. In the case of Tony Duvert's 1973 novel *Strange Landscape* there was a chateau full of boy concubines. The device seems proper enough in the hands of talented writers. As utilized by Ross Berliner it does not.

The jacket copy tells us that his name is "a pseudonym for an eminent physician and teacher at an Eastern university who specializes in adolescent medicine." Married, a father, etc., "he writes novels in his spare time," "I don't think I go beyond the bounds of decency." Judging from the author's outlook and unspoken prejudice of this writer to outweigh his abilities at storytelling and reproducing human speech. These he can do, within limits, and as a hack he satisfies the demands of gay fiction.

But there is still the assumption that all pedophiles are as disturbed as Arvis alarms me, and this is not the worst of it. In Berliner's view homosexuality is a terrible burden to bear, requiring enormous resources for coping. And if you come to learn of it by being abducted and raped you will be forever scarred, afraid to face the world again and suffer the torments of the damned. This is where he leaves the twelve-year-old Ricky at the story's end. In an abyss of despair and fear, on his way to madness. It is a grave disservice to gay people in general to send forth the image of life into the world. To picture for young people that the gay lifestyle is unconsciously moving towards self-destruction will not draw them into the folds of the damned. This is where the author fails.

apparently, can the author. The only way out is to go crazy.

But in all this is the good cop Mike. Mike is gay too and has a couple of heart-to-heart talks with his boss, who has a gay son. This puts the boss in a position to sympathize, if not understand. All that comes of these talks is that Mike is given a transfer for having come out, but that he must not leave and try to beat up. The novel's resolution comes when Mike slays the villain Arvis, an act that gives Mike release from the guilt he feels as gay. It gains for him, too, the blessing of his boss, who is also gay. The story ends happily and will, indeed, lie to cover up for him. Nothing further happens to let Mike (or us) resolve conflicting feelings about pederasty and relations between men closer in age. The villain's love for boys separates him from normal queers like Mike at least as much as his craziness does.

I felt diminished at the end of *The Manhood Ceremony*, as resignedly depressed as you can get from watching television, which also takes complex issues and reduces them to pernicious and sadistic sensations and formula plots. The characters are cardboard-like, hanging from their necks, so rigid and fixated are their drives. I don't think it likely that the book will be inordinately successful if and when it should go into paperback, but the very thought of such efficient junk making it to the mass market level is disquieting.

by David Rocha □

Theatre

The Night They Raided TruXX

Terry Last and Paul Ledoux
Theatrical Company
The Turret, Halifax

Bar rats, drag queens and cells are not the usual stuff of comedy, but writers Last and Ledoux have managed to turn an unsavory incident of gay oppression into a lively and occasionally moving evening of cabaret theatre. The production played to full houses during the Annual Conference of Lesbians and Gay Men meeting in Halifax at the end of June.

It was a festive and showy affair, directed by Rosemary Gilbert Weir and competently produced despite budget restrictions and a less-than-ideal playing space. The mixed-media



The Night They Raided TruXX: Montreal cop (Bill Carr) interrogates TruXX patron (Rod Murray)

photographs, video screens and overhead projections — occasionally brilliant, more often they were merely flickering diversions. Acting varied greatly, not surprising in a mixed cast of amateurs and professionals. The finest performance was given by Rod Murray as the hustler being interrogated by the cops. The scene acted out the emotional conflict of the moment, and added to the upbeat tone of the musical numbers.

The first act takes place in the TruXX bar before the raid. We meet a cross-section of men who might frequent a bar: the mock-feuding leather duo, the older man, the younger hustler, the upright closet case, the lovers with differing ideas of monogamy, the bitchy queen. The second act begins with broad strokes of humour. The audience wanted to laugh, but kept wishing at the bitterness of some of the exchanges. Were the characters cabaret exaggerations or impersonations of plausible individuals? We were never sure, and the ambiguity tipped the balance of tone from campy melodrama to a musical comedy finally in its element.

Music enlivens TruXX. Most of the songs are entertaining, even brilliant. I liked the "Jock Song," which pokes fun at upright straight men who protect themselves with their symbols of masculinity (light-colored shirts). The "Pen Song," sung as a harmonic chorus by the arrested men in their cell. The most outrageous and original number was the VD doctor in Mae West drag sashaying about the stage (wielding a gigantic Q-tip tied with a bow) and urging the men to "point that thing at me."

The comic exaggeration of this moment was abruptly stopped when Reich, the older man, refuses to submit to further humiliation: "This has gone far enough," he declares and strides off-stage. His defiance is exhilarating and it pointed up what was missing from an otherwise-admirable show.

As far as the musical numbers were fun, in a broad broadway-theatre tradition, the pace held up. It was the serious moments which often rang false. After Tommy the hustler is forced into an incriminating confession, the cast croons "Why can't they leave us alone?" like a down-on-the-plantation spiritual. Surely we don't need anti-Bellum wish-fulfillment based defiance — or any mitigation. The allusion to "Gay Until the Day that I Die" is undoubtedly meant to be bousing, but left me unmoved. Something was needed which conveys the spirit of the 2000-strong demonstration in the streets of Montreal following the raid. I didn't hear it.

Nevertheless, *The Night They Raided TruXX* is a substantial advance for gay street theatre in Canada. The play demonstrated a more astute theatrical sense than anything I have yet seen produced in this country. The writers know that audiences will expect to see one kind of theatre will not be pushed too quickly into an unfamiliar political direction. There was no finger-wagging

in *TruXX*, but there was also an absence of passion in crucial places. I'm willing to wager that Last and Leroux will get it right next time.

by Ed Jackson □

Behind TruXX

"became a walking textbook on gay life for the straight actors," observed quiet-spoken Terry Last. He and a few others were the cast of crew and crew of *The Night They Raided TruXX*, taking a break from rehearsal to talk to me in the Dalhousie Student Centre cafeteria. "I don't know how the gay actors stood it," added Rosemary Gilbert Weir. She was remembering the beginning of rehearsals when tenor-projectile, which opened with screaming and lisping. By the end of the show's run there had been a remarkable change in attitude on the part of everyone who participated. The spirit of goodwill among the cast was palpable to all who saw them socializing together.

The situation arose because an all-gay cast had been brought in to Halifax. Sixty of the theater cast and all of the production crew of *TruXX* were heterosexual. Many of them had never worked with openly gay people before, let alone take on a gay role. Actor Rod Murray marvelled at his first reaction to an "orientation" visit of the cast to the Turret Community Centre. "We had to mingle with us," he said. "I had heard a lot of the usual ideas about homosexuals and have even called names in my day. But in two weeks I've changed my head completely and it's really been a great experience for me. Now I feel really relaxed at the Turret."

When St. Mary's University withdrew an agreement to allow GAE to use its buildings for the Annual Conference, a protest was organized. The protest, joined by the demonstrators and those incident, was an eye-opener for some of them. "I was amazed at the names people were calling us. I had just never realized what

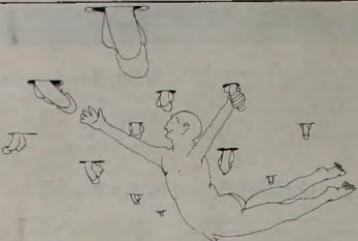
Our Image Contributors

Christopher Berliner, stage manager, art reviewer, film buff, who is researching the life of early 20th century gay apologist Edward Prime Stevenson, a San Francisco resident. *Gillian Chase* is busy writing a novel when not directing the Toronto Rape Crisis Centre. *Judith Crèvecoeur* is a visual artist and poet. In *Aboriginal Voices*, *Bill Murray* is a writer, a high school dropout currently working at an Metropole. *Ray Olson* works as a librarian in St Paul, MN. *Gary Ostry*, TBF's cartoonist, lives in San Francisco. *Lawrence O'Toole* is an observer of the scene in the gay bar. *Paul T. P. P. P.* is a writer in the Laundries. *Mariela Valverde* is a doctoral student in political economy at York University in Toronto. *James Wilson* is an Orchid Merchant and writer around Toronto. *Tom Young*, poet and publisher, divides his time between Scarborough, ON and New York City.



Your mind is mine?

People used to say homosexuals had a great sense of humour, meaning we tended to deprecate our own lives. I think that's still true, but it's not the whole story. *"ANG GOO BLESS UNCLE HARRY AND HIS ROOMMATE JACK WHO WE'RE NOT SUPPOSED TO TALK ABOUT"* (Avon, 1978, \$2.95) is a collection of cartoons from Christopher Street Magazine. It gives us an opportunity to laugh at ourselves and our various lifestyles. Very much a New York book, reflecting the wonderful and outrageous extremes of the Big Apple's gay world, it lovingly points a finger at lesbian and gay silliness.



Carrot & Recreational sex

gays have to put up with," reported Bruce Nickson.

For at least one actor, the play turned out to be very important: he came out during its run. The whole experience provided a valuable education needed to deal with his uncertain feelings.

Gays in Halifax also learned something as well. The staff at the Turret initially resisted having the play produced there. They didn't like the idea of straights coming into the centre and feared it would drive away their regular customers. There were even rumours of a poster being circulated to stop the play. By the time conference delegates arrived, these rumours had died completely.

The Night They Raided Truax, from its inception, has been an object lesson in gay/straight cooperation. If it began with the anger of Terry Last, Terry had been in the minority. When the straight Morris police raided the play, but he was not arrested. When he found his straight friend Paul Ledoux about it later (they both worked at the same place), the idea of a play was born. They talked about it for almost two months before it was put to paper.

The writing was a totally collaborative process. Paul contributed to the songs and provided the right people to see the project through. Terry was a resource person for Paul. He supplied him with piles of gay literature and insisted on a gay political line. In fact, Terry's first idea was for a very serious play, and he continued to be worried about the reaction of his gay activist friends. Paul's enthusiasm for cabaret and our suggestion of musical comedy which convinced Terry to change the title. He hasn't regretted it.

Paul Ledoux has had several years' experience in Anglophone theatre in Montreal. He became involved with the

Playwrights' Coop in 1975 and wrote a powerful anti-capital punishment play called *Beggar's Workshop*. This was followed by *The Dada Show* in which he experienced the media-media backlash. In addition to this, Terry has an MA in theatre and has thought a lot about gay theatre. He feels there is a real need for it and finally has found the opportunity to see something happen.

The Halifax production of *Truax* came about quite accidentally. Paul had returned to his native Halifax to work in ETV and met Rosalyn Weir there. When an audition to act in the gay conference was suggested, he leapt at the opportunity. With Rosalyn, he formed the BTheatrical Company and set to work at once. Money for the production came completely from their own pockets and it had cost over \$2000 at last count. Paul found that he got more support from the theatrical community in his home town than he did in Montreal. The company hopes next to work on a play about miners called *Mitter's Jig*.

Both Terry and Paul have been encouraged by the response of the audiences who came to see *Truax*. Haligonians appear to have found it educational as well as entertaining. Said Terry, "My mother came and was touched by it. She turned to my dad and said 'My son's a gay man'." It sold my father as well," added Paul.

Not all of the media reaction was favourable. The reviewer for the *Halifax Chronicle-Herald* panned *Truax* in waspish tones. He especially didn't like the language, finding it "sadly vulgar." The review didn't bother the cast. "Great," exclaimed Rod Murray, "it's all true. People love to get grossed out. They'll come in droves."

And they did.

by Ed Jackson □

Here at the Globe

The position of dance critic at Toronto's *Globe and Mail* was left vacant a few months ago by the departure of Lawrence O'Toole to the Entertainment pages of the soon-to-be-weekly *Maclean's Magazine*. Journalists and dance writers from across the country immediately applied for the job.

In media circles, the *Globe* is well-known for its perverse hiring practices and *Globe*-watchers were curious to see if, once again, a journalist with no background in the field would be hired over a knowledgeable critic. A recent incident is revealing.

A young woman entered a Toronto bookstore recently to inquire about the O'Toole resignation. The store specializes in books on theatre and dance, and she was looking for a birthday gift for her boyfriend. Her request was for a "general book on dance for a Toronto writer who wants to begin writing on dance." The person behind the counter at the time, although extremely sceptical of the usefulness of such a book for such a purpose, made a number of

suggestions, all of which were rejected. Convinced finally of the futility of the quest, he pulled a book from another shelf and proffered it to his customer. "That's perfect," she exclaimed as she leafed through its numerous colour plates, and off she went with her purchase.

The bookstore clerk? Graham Jackson, freelance dance critic for *The Beehive*, *Police* and other publications. He was the author of a new book called *Dancer as Discourse*. Considered one of the most informed people writing on dance in Canada today, Graham was passed over in the *Globe* competition. He works part-time in a bookstores to support himself.

The book with the colour plates? A corny biography of opera composer Giacomo Puccini who certainly had lots to do with music but very little to do with dance.

The boyfriend? Stephen Godfrey, once occasional writer on popular music for the *Globe and Mail*, and now the newly-appointed dance critic for Canada's national newspaper. □

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The Ivory Tunnel

Small Press Books

We decided to use part of this month's column for a bit of complaining about the frayed ethics of certain gay periodicals in the matter of book-reviewing. The procedure followed by these publications is that when a publisher or writer sends in a book to be reviewed, it is up to the editor to suggest that he ask someone he knows to do a review, and that the writer or publisher then "send along" the result, which the magazine will then publish. The outcome, of course, is a typeset series of praise by the friends of the various authors.

As a "guitar" publisher and reviewer, I've run into this shabby practice a number of times (now and not only from gay magazines), and have come to realize that some editors make a habit of it. A number of books I've published have gone unreviewed by particular periodicals because I've declined to take part in a cosy little system that defrauds the readers and is vastly unfair to authors and reviewers alike.

The more ethical gay publications do not do this; of course, their editors are real editors, not just compilers of publisher-recommended puff jobs. But a couple of the best-known periodicals seem to see nothing wrong with it. If we are to have a press of any dignity or honesty, these incautious games must go.

I've recommended before Sidney Smith's little books of line drawings. His latest is *Manchild* (\$2.50 from the author, 133 NW 18th St., Portland, OR 97209), a charming story about a young boy who is pried away by a child-porn into a wood where he casts away the rags and devices of slavery, joins a friendly pagan ceremony, and smokes a leafy pipe together with other assorted youngsters and forest sprites. From the same address comes Pat Macgregor's *Oh, Rimbaud!* (Night) — a series of prayer-like invocations of idealized boys, infused with paganism, pacifism, and an awareness of manhood's cruelties.

Walt Curtis' *Mala Noche* (\$1.75 from the author, 133 NW 18th St., Portland, OR 97209) is a story about a couple of young Mexicans, Johnny and Pepe, who "cast away" the rags of society, trying to survive, like thousands of young Mexicans, Indians and others, in a society that has no place for them. They are befriended by an infatuated storekeeper who helps them out, lets them drive his car (into a ditch — "I tell Pepe he drives like he fucks"), worries about them, feeds them, takes them to movies, and in the process seems more confused than they are.

Mala Noche is a realistic and compassionate story, honestly showing the storekeeper's sometimes conflicting feelings, and the dignity as well as the hopeless position of the boys. Curtis' writing is hardly known outside his native Pacific Northwest; it deserves to be.

The first part of Mary Beth Kechtel's novella, *The Goldfish That Exploded* (\$2.95, Pop! Press, Box 48906, Stan Bentall, Vancouver) is about a married professor called Choplupi who ventures into a gay disco, licks out and ends up

with a couple of drag queens. There are little spoofs of Gertrude Stein (who is caricatured as Marine General I.D. Fixe), Bill Bissett and others. But when, about two thirds the way through the book, our hero drowns and is eaten by sharks, the tale falls apart with him. The Tom Wolfe drawings are by J. Thomas Osborne.

Eric Bentley's play about Oscar Wilde and Lord Alfred Douglas, "Lord Alfred's Lover," is printed in the Spring Canadian Theatre Review (\$3 from 2006 Administration Studies, York University, Downsview, Ont.). The familiar tragedy is seen through the eyes of the butler, the butler of the butler, who refused to lessen the ailing Oscar's prison sentence, even when he "repented" of his sexual heresies. "Only the worthless," Oscar comes to realize, "can be reformed," and he resolves to live "unsaved, impudent... Declining to be ashamed by a man's love, he is not ashamed by dealing with an aspect of Wilde often glossed over. Another recent playscript, Deric Wilson's little, controversial *The West Street Dang* is now available from TOSOS, 115 Bedford St., New York, NY 10014, USA, at \$6.50.

Sai Farnella's *Thieves to Flesh* (2,50, Manfeast Destiny Books, Box 57, Dept. 100, 133 NW 18th St., Portland, OR 97209, USA) is a collection of intense, sexual and disquieting poems. Ron Schreiber, another gay poet whose reputation is growing, has two new collections of work that is more muted and wider-ranging than Farnella's. *False Cues* is \$3 from a new gay publisher, Calamus Books, 323 N. Dearborn St., Chicago, IL 60610. *Again! That Time* (bound with Jeffrey Schwart's eloquent *Contending With the Dark*) is \$2.50 from Alice James Books, 138 Mt. Auburn St., Cambridge, Mass. 02138, USA.

Steven Abbott's poems can be funny or ferocious, personal or political, or all of these together. *Wrecked (2.95)* is his first book, and it contains an amusing cartoon strip about Rimbaud. A longer poem, *Transmuting Gold* is 75¢. Both from Dancing Rock Press, 930 Shields, San Francisco, CA 94132, USA.

After what seems an inordinately long wait, the first issue of *Paragraph: A Quarterly of Gay Fiction* has arrived, containing six stories of varying quality, edited by the gay novelist and artist, The drawings of Dannie Forbes and Tim Thompson are particularly handsome. It's \$3 from Antares Foundation, Box 1405, San Francisco, CA 94114.

Finally, Tom Horner, author of *Jonathan Loved David*, offers an annotated bibliography, *Homosexuality in Biblical Times*, for \$1. Tom's address is 1410 tenth Ave., Apt. 3D, New York, NY 10010.

The gnomines invaded last month's column. In my review of Eddie Suckle's novel, I said that Billy Clegg was "a Pulitzer Prize-winning novelist and has affairs..." This showed up as "his affairs"; I wrote that Suckle "should at least have known better than to employ" a certain device. "Employ" got crossed out to "avoid." And it was the majority of Daniel Curzon's fables that should have been described as scalding, not the moralist, who can easily be a fine and cleanly writer.

by Ian Young

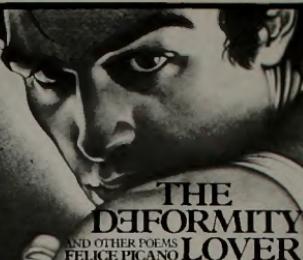
SHE WANTS ME TO GIVE A READING AT THE WHITE HOUSE. MOTHER WOULD LOVE IT!

HMM!

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BEST FILM OF THE YEAR

"A Bigger Splash" — Jack Hazan's brilliant, fictionalized documentary of some formative experiences in the creative life of a British artist, David Hockney, during the years 1970-1973. The film is outstanding for its nearly perfect stylistic recreation of the deceptively placed surfaces of the painter's canvases, as well as in conveying the humour, irony, and theatricality which go to make up Hockney's sensibility.

No film I have seen this year has left me with quite so many vivid sensual images to cherish, eg. the love scene between Peter Schlesinger and friend; a moment of rare stillness and silence in which Hazan's camera follows the naked Peter as he slowly weaves his way from a night-time California pool to a patio window where he stares vacantly at several friends sitting round a table inside.

— Jack Babuscio, *Gay News* (Britain)

COMING SOON!

Look better...

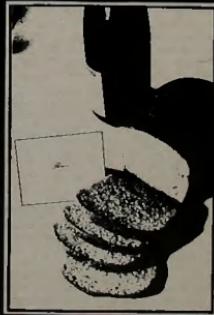
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Monitor

moni-tor (mōn'ē-tĕr) *n.* One that cautions, admonishes or reminds. Any device used to record or control a process. (*tr. v.*) To check, to test, to keep track of, to scrutinize, to keep watch over, to direct. (*Latin, one who warns, from monere, to warn.*)

George Jones, Canadian playwright, poet and popularizer of crime, has a wonderfully naive — and self-centred — view of human nature. Outlawing homosexuality would be a nice gesture, he writes in the June Canadian *Montreal Star*, but shrinking it as a basic human right would be an intolerable tyranny. He objects, in an I'm-so-good lone, to any law which makes it impossible for him to do something he would not think to do — like, for example, to sit on the front porch of your cedar tree in a sexual orientation. Unfortunately, not everyone can guarantee the sanctimonious goodwill with which Jonas cloaks his objection to gay rights measures; and Jonas conveniently overlooks how little goodwill — and how much the force of law — has done for blacks in the current generation, Jews in decades past, women in recent years, and even for the Quebecois.

The editors and writers of *National Review* are delightfully perverse in their dealings with what used to be dependable conservative aversions. Take, for example, *Homosexuality: What It Is, What It Isn't*. According to the book, to be, that Clare Booth Luce — right-wing curmudgeon, former ambassador and playwright, current Henry Luce widow and anti-rights woman — believes that gay sex is small potatoes in the face of an even greater global horror.

The horror is overpopulation: Luce calls it the "only really grave threat to our species and to our mankind faces." All other problems — nuclear war, bankrupt cities, deterioration of the urban environment and the rural ecology, terrorism, the loss of privacy — are mere symptoms; the cure is a birth pill which will ensure that 80% of children born are male. "If we can't stop overpopulation," Luce writes in the July 7 *NR*, "a population imbalance between females and males would result in many sociological changes": polyandrous marriage, quarrels between men over women, even women — also — being in a position to dictate better terms for their living conditions. "And, almost certainly, homosexuality would be the most important and adverse effect on society. It would be infinitely more tolerable than the catastrophes mankind is doomed to endure."

Backdoor respectability, in a masculine new world.

Also in the area of gay rights legislation, US historian Professor Paul Robinson has written a book, *Gay Rights and Less*, emotionally in the June 3 *New Republic* that anti-discrimination ordinances "are among the most nonsensical ever put on the books."

Robinson believes that the pressure for gay rights legislation stems from gay need for legal visibility, for a sanctuary of law which would allow men to talk about the men they love and women to talk about the women they love without worrying about a prudish boss forcing his disapproval. His argument is sympathetic.

But his conclusion is impossible bleak: he says that the gay-movement, based on a pathological inability of its adherents to see gays as anything more than creatures with "penises in mouths and anuses," cannot be stopped. His advice: stick to the closets; they're more comfortable than the streets.

When the early-70s film *Steelyard Blues* was being filmed, actress Jane Fonda refused to use the word "queer" in her dialogue; father Henry Fonda has given financial and vocal support to gay rights.

But easy rider Peter remains the bad boy of the family; in the Canadian-made film *Highballin'*, Fonda the younger plays a semi-retired semi-trailer driver

who suffers the indignity of being labeled as a "fag" because he wears flashy boots, and whose only recourse — to prove his manhood — is to beat the chap who abused him about the head with a tire iron. Flex, flex.

The alarm has been sounded in the June-July issue of *The American Spectator*, a small-circulation but highly influential journal of the right; those pesky Episcopalians, who have dared support black civil rights, condemn gay rights, update their liturgy and admit women to the priesthood, are ready to fight with priesthood for homossexuals.

Agents for this vile transformation of churchly mores, says James McAdam, are the church publications *The National Review* (running a subtle campaign over the years for "moral change") and *Integrity* (the very vocal and thus astonishingly uninhibited organ of the gay set). It's a conspiracy, says sillist McAdam, working "through folksy down-to-earth appeals on the level of the grass roots." The people — especially blacks, militiamen, women and boys — have no place in this hierarchy of religion, to permit such infiltration "only makes a mockery of religious activity."

Sometimes a delight in the midst of drudgery. In the May issue of *Be Alive*, an otherwise tawdry self-styled "magazine for today's women," there is a three-page article, excerpted from the book *For Better, For Worse*, which for the



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most part is supportive of lesbians. The message is that lesbians can probably teach straight women something about the beauty of honest love.

The article is an oasis of decency in a publication which otherwise seems fixated on posing, preening and pering a woman in order to make sharing a man as easy as possible.

Elaine Noble, lesbian State Representative in Massachusetts, is running for the US Senate and the glossy mag *Us* finds her squeaky-clean enough for a profile in its July 11 issue. She is pronounced "a good person, a good person" who "never accepts an insult to one of the boys" in the State House. On that litmus-test issue, women's sexual rights, Noble takes the safest way out: "I don't believe in sex with minors — either gay or straight." Mainline politics it may be, but Noble is up to run against Republican incumbent Edward Brooke, which means conservative Black versus moderate lesbian. It's ready-made for the media: symbolic minority personalities battling for a bigger piece of the pie.

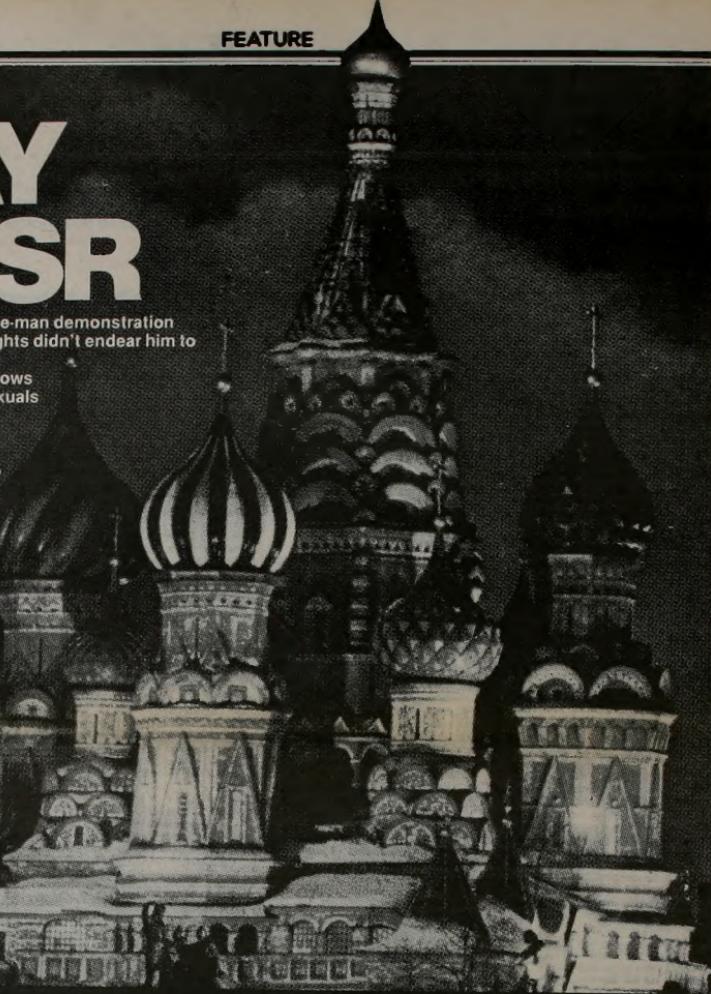
Something to watch for: Our very own TV programming. In an article in the July 3 issue of *Newsweek*, a new breed of videomaker, Michael Shamberg, proposes the use of a domestic satellite to "beam homoerotic and gay-oriented programming to the nation's five largest gay communities." Could he just be trying to avoid contaminating the other airways? ☐

GAY USSR

Angelo Pezzana's one-man demonstration in Moscow for gay rights didn't endear him to the modern Czars.

After all, everyone knows there are no homosexuals in the Soviet Union.

by Angelo Pezzana
translation by Walter Bruno



Article 121 of the Soviet Criminal Code punishes consensual homosexual acts with five years imprisonment, and with eight years imprisonment for homosexuals who are national minorities. Introduced by the Stalin regime in 1934, the article has most often been used as a pretext for actions against political opponents who happen to be gay.

Such was the case of Armenian filmmaker Sergei Paradjanov. Noted for his support for the rights of national minorities in the USSR and for his commitment to the democratization of politics in the country, Paradjanov was victimized for his sexuality and imprisoned in 1973.

At the end of 1977 rumours spread throughout Europe alleging that Paradjanov's "mental faculties" were failing, and even that he was already dead. An international campaign was launched to demand Paradjanov's early release from the Soviet authorities were preparing public opinion for their next

move against the filmmaker.

As his part in that campaign, Angelo Pezzana, Alternate Deputy for the Radical Party in the Italian Parliament and Director of the Italian gay liberation review, *FUDRI*, went to Moscow and staged a solo demonstration against the article 121 of the Soviet Criminal Code of Paradjanov's release. Despite resistance from organizing officials, Pezzana also spoke on Paradjanov's behalf at the Venice Biennale, the bi-annual international art fair which, in 1977, focused on dissent as its theme. This article is Pezzana's diary of the events.

On December 3, 1977, undoubtedly as a result of Pezzana's courageous gesture, the *Partito Comunista Italiano* — linked in the western world — published a statement denouncing Article 121 and the repression of homosexuals in the USSR and elsewhere, and called for Paradjanov's immediate release. The French Communist Party published a similar appeal shortly thereafter.

Late in December, Soviet authorities announced that Paradjanov had been released. A Russian correspondent in Iran, however, has reported to the Committee for the Liberation of Sergei Paradjanov that no one has seen the dissident since August 1977. There is speculation that he may have died.

Modern Czars are not limited to the Soviet republics. Experience has taught me that they rule just about everywhere. In Moscow, as in Venice, as in Rome. But when telling a story it's a good idea to take a few steps back in order to let the reader in on a few details which were not included in the newspapers.

It all begins in November 1977. The staging of the music section of the Biennale of Dissent is being handled by Peolo, a Radical Party comrade. We meet in Rome and he informs me that in the film section there will be a day dedicated to Sergei Paradjanov, the Russian film director imprisoned in 1973 and sentenced in 1974 to five years in jail for homosexuality, on the basis of Article 121 of the Soviet Penal Code.

Peolo invites me to Venice to see if anything can be organized and makes me an appointment with the chairman of the Biennale, Carlo Ripa di Meana. In the meantime, thinking over the whole question, I'm tempted by the idea of staging a demonstration in Moscow to demand Paradjanov's release. I arrive in Venice with the whole project in mind, and Peolo informs me that with Ripa di Meana, who not only agrees with it, but assures me that I will be allowed to address a press conference on the 25th of November, that he is prepared to contribute fin-

ancially to the trip, and that he will have an official letter from the Biennale prepared for me, to let it be known that the initiative not only enjoys their support, but is part of the official programme.

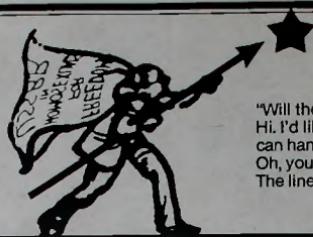
Now, this entire story is programme. Obviously, my press conference will never appear on the Biennale's programme, nor will any official letter arrive. But who was going to worry about these questions then, with a gentleman like Ripa di Meana? So I leave Venice and begin taking the necessary steps for an entry visa for the Soviet Union.

Autumn Interval: Going to the USSR isn't especially easy. One imagines that all one has to do is to go to Alitalia or Aeroflot, buy a ticket, and catch the first available flight. That may be true for a \$10,000-a-night suite at the Comunista. For us ordinary people, the individual visa takes at least two months and the ticket costs twice as much — and I'm in a hurry. So I join an organized tour and reserve for the Moscow — Leningrad, 365,000 lira, 8-day all-inclusive, leaving on the 14th of November. When the visa arrives, I forget all about conjectures and consequences, which might persuade me to do the opposite, and pack my bags. But how to get organized? Will there be any stationery stores in

This article was originally published as "Un Gay alla Corte dello Zar" (A Gay in the Court of the Czar) in the Winter 1977/Spring 1978 issue of *FUDRI*.

Walter Bruno is a gay activist who recently returned to Toronto from a year's study in Aix en Provence, France.

August 1978



"Will there be any stationery stores in Moscow?
Hi. I'd like two big pieces of cardboard — you know, the kind you can hang from your neck — some string and a felt pen.
Oh, you don't have any. Well, I'll have to find another solution.
The linen!..."

Moscow? (Hi. I'd like two big pieces of cardboard — you know, the kind you can hang from your neck — some string, and a felt pen. Oh, you don't have any. Well, I'll have to find another solution. The linen!...) But, of course, two towels can nicely substitute for two pieces of cardboard...) Boots, sheep-skin coat, turtleneck sweater, an extra pair of eyeglasses (one never knows...) and on Sunday, November 13, we're off!

Moscow, Monday, November 14: After some time of negotiations, I was sent to the bicameral assembly and, leaving the bicameral assembly (might be cocaine!), Soviet Customs ask me what the admittedly enormous marking pen is for. To which I promptly reply: to write postcards with. They don't bother seizing it, and so, O.K., I can pass. I sit at my hotel at seven o'clock in the evening.

The hotel is the National, a combination of fin-de-siècle and Liberty style with art-deco renovations. Very pretty, and it's right in front of Red Square; the view is fascinating. While everyone runs out to have dinner, I prepare my battle plan in my room and organize the phone calls. I call the Italian Foreign Ministry, I call Cristiano del Rocca, a junior correspondent stationed here. He's very kind and invites me to his office, which is situated in a very high building in the midst of several other identical buildings. Only foreigners live there; a good number of them are reporters. I get off the seventh floor, I walk to the seventh floor, and I begin my conversation up there for fear of electronic surveillance. It's best to go down to the street, I explain my project to Cristiano and he gets awfully worried, tells me I'm crazy, that they'll arrest me, that nothing like it has been seen before. I'm not considering the consequences, he says, better to be arrested. In short, he gets frightened about me about me, about immediate prospects, as all the foreign correspondents will do before the demo.

Thanks to Cristiano, who supplies me with everybody's name and telephone number, I spend Monday evening and Tuesday until 4:30 pm going around ringing bells, meeting all the foreign reporters in Moscow. Despite my fears, which are justifiable, I am not afraid to someone, I have decided to hold a press conference in the lobby of the hotel at five o'clock on Tuesday. Do come, per piace, bring photographers, and if you know anything about the situation, don't lose sight of me. Write, cable your article immediately; say be sure the photos are good!

Moscow, Tuesday, November 15: I am keeping in constant touch with Rome and Turin, where Carlo Stamondi has transformed his house for three very long days and nights into a FUORI headquarters. I reach Marco Panella in Rome and he tells me that, at the exact moment I am holding my Moscow press conference, Marco and Emma Bonino will be doing the same in Rome — and if this story has a happy ending, it's because of Marco's initiative. In fact, Marco and Emma let the Rome press corps know that, if I am arrested, the entire Parliament will be involved in my defense. Since I belong to a parliamentarian group, this might explain the fact that the Soviet authorities later take 24 hours to decide my fate.

And so to my press conference in Moscow. Here we are in the hotel lobby and I'm literally surrounded by some 40 KGB men, all identical, all heavyset, none reassuring to look at. Oh, but they do smile at the — that smirk which we

guys know so well. They might have been thinking: "What an exageration, this display of force for a flag! What do you want? Oh, I'm sorry, I'm in actual fact this legged old drudge." With a subtle dose of fear and tension — to carry it off. News of our press conference appeared in publications around the world, drawing attention to Sergei Parajanov and to Article 121, exactly as I had predicted.

The press is a bit giddy; other little pokes just like at home. Meanwhile, the journalists arrive and the conference begins. It doesn't last long, though; a desk clerk soon shows up and tells me kindly that we can't stay in the lobby (an immense hall, and despite our press conference, half-empty), that a party of KGB men are waiting for me in my room. We willingly go upstairs, where the conference takes place, and I explain to the Italian and foreign correspondents the reasons for my actions — more or less what was reported in the next day's papers. We go back downstairs about a half hour later and, reaching the hotel entrance, I hang the "press conference" banner which I had written, in English, "Freedom for Homosexuals in the USSR, Sergei Parajanov, Art. 121." The UPI photographer takes several shots and everything ends there — to the great disappointment of a few reporters, waiting for some sort of "explanation" to provide "color" to their articles.

Instead, probably because orders from above hadn't yet arrived, nothing happens. I call Rome and Turin and let them know that I'm about to phone Andrei Sacharov to say that I'd like to meet him to see whether I can involve him in my protest, and that tomorrow I'll take my wife in downtown Moscow with my travel-placard, to see how the authorities react.

day's tension is suddenly dissolving. At least we now know that in Moscow, too, there is an embryonic gay press. I leave the lobby and go to a serene side room at the top of the hotel.

Wednesday, November 16, still in Moscow: If I said that I was followed, it would be inexact. In actual fact, scarcely had I set foot outside my hotel than I found myself flanked on the left by a giant watchdog — flanked, that is, either to the right or to the left.

Now I'm reasonably smart, so I didn't for a moment believe that I'd caught the eye of a gay Muscovite. The thought that he was from the KGB rapidly cleared up the picture. And though the right side of my body was able to move freely, the left side was under the total control of this mastiff.

He then took me to a room located around a corner like St. Ivesians to kill the half-hour until two o'clock, then I hailed a taxi and gave the driver Sacharov's address. The KGB agent mumbled something to him as well, and we finally took off, followed by a long black car (like in the movies) in the process.

Sacharov was on the top floor of a building in Moscow's central area. Here a man who looks many years older than he really is. He's hunched over, speaks with great effort, and his hands display the kind of cracked skin that results from exposure to the cold. Sacharov gives me a bit with which to explain the purpose of my visit. I ask him to consult the Soviet Penal Code to check the accuracy of what I've said, snorts a "not good" in reference to Article 121, and says that this battle is not his own, that it might undermine the political work he's been doing. Then he comes out with that famous sentence: "I'm not sympathetic to homosexuals." I'm asked if he's gay, and he replies: "Okay, so I won't get him to join the fight, but I'm not anxious to end the conversa-

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Page 26 with his towel in Moscow. Right: with friends in Rome during FUORI's fifth national conference.

So I call Sacharov: Me: Hello, Mr. Sacharov? I'd like to meet you very much. Andrei, Mr. Parajanov and Article 121. Could I come up to see you? Sacharov: I haven't the slightest idea of what you're talking about.

Me: Is that possible? (I briefly outline the history of the case and tell him about my press conference.)

Sacharov: You said you're Italian, but exactly who are you? (I say I'm a member of the Italian Parliament.)

Me: I'm Italian — really — but I realize I'll have little chance of seeing him, since he isn't sufficiently interested in the topic of anti-gay repression. (I am a member of the Italian Parliament.)

Sacharov: I'll expect you tomorrow at two pm, at my place.

I look at the clock: 10 pm, and a whole

tion at this point. I continue asking questions about gays in the USSR, and to a certain extent, Mr. Sacharov unwillingly reveals that, when he said he knew nothing of Parajanov, he had lied shamelessly.

Just think, I had just learned from Sacharov that he had received several phone calls last spring from two guys who had begged him — eminent celebrity and impeccable dissident that he is — to meet with Parajanov (against Parajanov and against Article 121). But the wise dissident had done well not to invite them over because, he explains, he was able to discover later that they were spies for the KGB. In what way, Mr. Sacharov, were you able to discover this? No reply.

Me: Perhaps you've never heard of it, but there is a concept called "inter-

vention." They now get out!

Me: I shall return to the USSR when socialism is established in your country. I am escorted back towards the hotel, but I won't be setting foot in there again. Saying that they're taking me to the Italian embassy, they transport me instead to the airport, from which I take off the next day on an Aeroflot flight for Milan.

(The author describes his return to Italy and his efforts to publicize the Parajanov case and the situation of homosexuals in the USSR. He discovers that officials of the Venice Biennial resent

DIC '71 NUMERO ZERO

NUOVA
REVOLUZIONE
ITALIANA

"Our battle is against moral attitudes"

An interview with Angelo Pezzana

The gay movement in Italy produces two major journals. One, **FUORI!**, began publishing in December 1971. The name means "out" in Italian and is also the acronym of the publishing organization, the **Fronte Unitario Omosessuale Rivoluzionario Italiano**, the country's first gay group. The other is the independent journal, **Lambda**, which started in November 1976.

Below, Angelo Pezzana discusses the Italian gay movement with Toronto artist **Bruce Eves** in an interview recorded in the **Resistance Bookstore** in Turin on May 30, 1978.

Eves: It is interesting that there is a direct association here between the gay movement and a political party. In North America that doesn't exist, and as far as I know it doesn't exist in the rest of Europe either. Could you tell me about your political party? Who, in the absence of evidence to the contrary, is still a prisoner in the USSR.

Pezzana: Well, I think the question in Italy is very peculiar because it is the only country, I think in the world, in which an official political party has not only accepted but is partly made up of the gay liberation movement. **FUORI!** started in 1971 — the gay liberation movement in Italy started in 1971 — and we stayed alone until 1974. In those three years we formed gay groups in Italy in about ten or twelve major towns in Italy. The work we did in those groups was through consciousness-raising, discussions and demonstrations, but with very few people involved. In Italy, the Vaticano and the mentality is still very strong, and we have formed gay groups in Vienna to find him and tell him how much I admired him. So I ask to speak personally to him. What a fascinating man, how kind and attentive he is; he listens to everything I have to say, tells me he is with me all the way, that trip to Moscow, what courage, what a noble action. Let me tell you, this way, he says: well until the last few speeches are over, then I'll announce you from the microphone and you'll be able to make your presentation. Okay, Herr Wiesenthal, don't think me so poorly brought up as to want to speak right away. I'll gladly wait for the slot you, the Chairman, have allowed me.

But right when it ought to be my turn, the Chairman, who thanked everyone and bows, gets up together with the Head-table, gives me an annoyed look and says to me, "Look here, we're leaving now, talk if you wish. With all this noise, no one will listen to you anyhow." Like in Vane! Trying to convey my disgust at the chairman's actions, I get off a few sentences of my presentation, to call attention to Paradjanov, who's a political prisoner like myself, and said no, no, one is really interested in the fate of a faggot... Thanks, Herr Wiesenthal.

Moral of the story: It's nice to think that Paradjanov is free (but at what price might he have been liberated — I shudder to think); at least the story seems to have a happy ending. There remains the battle against Article 121, the fight in the parliament of Soviet homosexuals to their fate. How will the Western Capitalists react? Until now they haven't lifted a finger, but let's hope for the future. What is certain is the fact that we will not be standing around watching. □

His Mission: protect and try to monopolize the defense of Paradjanov, and exclude him. They end up proudly allowing him to speak at the end of one of the sessions.

Pezzana is similarly disappointed by the tactics of the mass-circulation media, *Espresso*. On the pretext of wanting to "keep it strict on news," this publication arrives to meet the author — who discovers to his horror that the magazine is really after a list of homosexual Socialist and Communist members of Parliament. Pezzana's final experience concerns the International Sacharov Days in Rome. — Trans.)

Rome, November 28: The International Sacharov Days were the last day, featuring final sessions. Touch wood, I say to myself, remembering the man to whom the Days are dedicated. I place a call to tell them of my wish to attend and to give a presentation on the subject of Paradjanov, who, in the absence of evidence to the contrary, is still a prisoner in the USSR.

Me: I'd like to talk to someone from the organizing committee.

Voice: I'm in charge of the Italian organization. Who's speaking? Angelo Pezzana? For pity's sake, if you show up and by some chance picks it up, the whole congress is screwed.

Me: Great, I'll be right over!

In view of my firm reply, the reception is a bit different; they let me in and begin murmuring to themselves. Meanwhile, who do I see chairing the whole show? Herr Wiesenthal! The Nazi-hunter, the Right's last vestige of childhood — how often had I wanted to go to Vienna to find him and tell him how much I admired him. So I ask to speak personally to him. What a fascinating man, how kind and attentive he is; he listens to everything I have to say, tells me he is with me all the way, that trip to Moscow, what courage, what a noble action. Let me tell you, this way, he says: well until the last few speeches are over, then I'll announce you from the microphone and you'll be able to make your presentation. Okay, Herr Wiesenthal, don't think me so poorly brought up as to want to speak right away. I'll gladly wait for the slot you, the Chairman, have allowed me.

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There are two kinds of conservatives in this country: the Christian Democrats are officially and openly clerical and the Communist Party are unofficially clerical in the same way: very moralist, they think that the family and heterosexuality are the only way. During the elections of 1976 the Radical Party had four deputies elected. The time between election and now, however, but our deputies decided to stay in parliament only two and a half years, after that, four non-elected members will take their place, and I will be one of them. So, in December I will be the first open homosexual in the parliament in Italy.

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There are two kinds of conservatives

FRONTE UNITARIO OMOSESSESSUALE RIVOLUZIONARIO ITALIANO

Eves: What specific problems exist for gay people in Italy?

Pezzana: Yes. I say before, there are no legal constraints, but we have a sort of social constraint, which is clerical, which is very clerical, which means moralist. With the Catholic Church, you can commit any kind of sin, but you can say, "I have sinned, and I feel guilty." You can be absolved of anything, and this is the moral sanction which governs all of Italy. Gay people still live in ghettos: in the big cities we have the same ghettos, but in the smaller towns, they're just the same as the old ghettos, which were lavatories, parks, streets and so on. It's the same. We don't have a political consciousness, except for a small minority of homosexuals who are politicized. Gay pride is still an affirmation, not yet a lifestyle.

Eves: What forms of overt repression and discrimination, say, the government or the church?

Pezzana: Repression is very strong from the police and the family. The family is Catholic, and young people stay in it until marriage. I think that 90% of gay people still continue to live with the family, because they don't marry, of course, it is very unusual for a young man to leave his parents and live on his or her own, or with other friends.

There is much harassment from the police, and it is very rare for gay people being harassed to have the courage to ask for their rights. The police are fighting against us, not against delinquency. In Turin we have attacks almost every evening from what are known as "hate groups," who congregate and say: "What will we do tonight? Go dancing, have a pizza and beat up queers." This is the program for the evening.

Eves: There was a group in San Francisco. I'm not sure if it still exists, called the Pink Panthers...

Pezzana: Yes, we have done the same. We were loaned a small bus and about seven or eight of us made interventions into attacks in the parks here in Turin. And in these we have saved homosexuals from attacks. On thank you, your arrival was very quick, bye-bye. That's all. It is very difficult and tiring.

Eves: Are the clubs raided? Is the program censored?

Pezzana: No, we have never had trouble with the establishment, mostly because the police are not a very small circulation and do not represent a danger for the establishment. The gay bars, clubs and dances are not raided because they are very few and, like all gay clubs and gay dances, are controlled by the police, and practically all of the owners are heterosexuals. They are not advertised at all.

But we are advertising for a new club which we rent only for Sunday evenings. We have started, like two or three clubs in Florence, Milan and Rome, to have a place which is not exploitative and which has shows made by gay people. It is a place for both men and women together.

Eves: What about gay youth?

Pezzana: We have a group in **FUORI!** called me to organize a sex liberation collective. The members range in age from 14 to 18; they meet and discuss and make interventions into the schools

with debates, discussions and the like. There are a few, but it's a start. But I think now that it is much much worse for older people because the sexual roles are still very strong. In fact, it is very rare to see older people in the clubs. Only if you are young and well-dressed...

Eves: Is it possible for someone who is openly gay to be a teacher?

Pezzana: Yes. Ninety-nine percent of the teachers are gay. I think something in the schools will less by 1980. It is not true. We have made presentations in the schools, put on by gay teachers. A friend of ours, who teaches literature in Turin, had a meeting with students, parents and teachers two years ago and said: "I am gay, and I would like to have a meeting with **FUORI!** and all the people who want to discuss homosexuality." They agreed, saying it was a good idea. He never lost his job. The problem in Italy is that the habit of gay people is still to be closed. We need an Anita Bryant in Italy. I think she is good promotion to encourage gay self-awareness.

Eves: I get the impression that there is a great deal of conflict between gay people and the church...

Pezzana: All the gay groups here are working not against a common enemy but against other gay groups with different ideologies. We are all still prisoners of ideology. All of the groups in Italy started from **FUORI!** because **FUORI!** was the first gay organization, and generally all of those groups have an anti-communist position. They believe the revolution is going to happen tomorrow. **FUORI!** fights for civil rights. The difference from the other groups is that **FUORI!** is part of the Radical Party and works in the political arena. The other groups have contacts with other parties, but work independently. Ideologically, they are all basically communist. **FUORI!** is socialist — and I hope we will be a big difference. They have nothing to do with the party, of course. The Communist Party practices all forms of sexual liberation. Even the fight for divorce was made by the Radical Party and not the Communists.

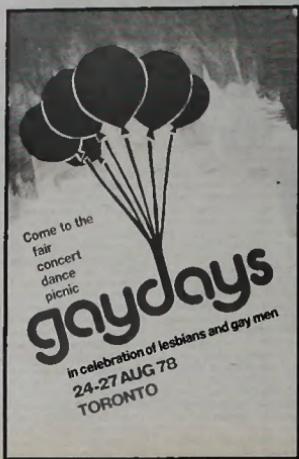
Unfortunately, liberation depends on the evolution of political life. We face a terrible danger: the disappearance of the small parties and the existence of only the two major parties: the Christian Democrats and the Communists. And if we have this political situation all the work toward personal liberties and cultural change will break down. We face very strong police laws, because the two major parties have made an accord between them, and they represent eighty percent of the votes. We are heading for a situation without a legal opposition. We will have only the Radical Party.

Eves: How are they viewed?

Pezzana: It is very difficult, because we can say they belong to the left, but all that they do profits the reactionaries. They kill a politician and the conservatives gain in the next election.

The struggle of gay people will take a long time here because, as I said earlier, we have no special laws to fight against. Our battle is against moral attitudes, which are harder to recognize. □

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362-4877

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COMMUNITY PAGE

The Community Page is a listing of Canadian gay groups with a primary orientation to the gay community. It is not a listing of groups struggling against gay oppression. It includes: democratic/constitutionally constituted organizations, gay and lesbian bars, restaurants and community centres, bookstores which sell gay and feminist literature, and gay and lesbian periodicals.
 If you wish to be listed, send information to: The Body Politic, Box 7289, Station A, Toronto, ON M5W 1X8. Be sure to notify us of any change in information already listed.

ABITIBI

Association gaie de l'Abitibi, a/s
 ADGO, CP 36, Succ. C, Montréal, PQ
 H2L 2Z7

BRANDON

Gay Friends of Brandon, P.O. Box
 492, Brandon, MB, R2A 5T4. (204) 727-0900

CALGARY

Dignity/Catbox, Box 1402, Stn. T,
 Calgary, AB, T2H 2H7, PH: (403) 265-7542

Gay and Lesbian Action, Box G-292,
 Stn. O, Calgary, A9

Gay Information and Resources
 Room 312, 223-22 Ave. SW, Calgary,
 AB, T2R 0G9, PH: (403) 264-3911,
 Mon-Fri, 9-5pm

Metropolitan Community Church,
 1703 1st St. NW, Calgary, AB, PH:
 (403) 266-1806.

CORNERBROOK

Community Homophile
 Association of Newfoundland, Box
 905, Corner Brook, NF, A2H 6Z2.
 GOWN (Gay Organization of the
 Women of Newfoundland) may be
 contacted at CHAN's address
 above.

EDMONTON

Dignity, Box 1000, 100th St., Edmonton,
 AB, T5J 1H7, PH: (403) 423-5059

Dignity/Edmonton, PO Box 533,
 Edmonton, AB, T5A 2S9

Gay Alliance Toward Equality
 Box 1650, Edmonton, AB, T5J 2P2,
 10144-101 St. PH: (403) 424-8366

Metropolitan Community Church,
 Box 905, Corner Brook, AB, T5M 2M6,
 PH: (403) 458-7983.

FREDERICKTON

Gay Friends of Fredericton, Box
 442, Fredericton, NB, E3B 5A4

GUELPH

Guelph Gay Equality, Box 773,
 Guelph, ON, N1H 6L8. Gayline: (519)
 836-4550.

HALIFAX

The Alternative Bookshop, Ste. 301,
 1865 Grandin St., Halifax, NS,
 B3J 2Z3

Atlantic Provinces Political
 Lesbians for Change (APPOL), P.O.
 Box 3611, Halifax South Postal Stn.,
 Halifax, NS, B3K 5K2

Gay Alliance for Equality, Box 3611,
 Halifax South Stn., Halifax, NS,
 B3J 3K6. Gayline: (902) 429-6959.

Gay Youth Halifax, c/o Wendell
 Hartman, Apt. 1C, 1333 S Park St.,
 Halifax, NS, B3J 2M2.

HAMILTON

McMaster Homophile Assoc., DC1,
 Box 44, Stn. B, Hamilton, ON,
 L8L 7G5. Gayline: (905) 572-0336.

Also at the above address:
 Gay Women of Hamilton

KINGSTON

Kingston Women's Centre, Queen's
 University, Student Mental Health
 Union, 100 College St., Kingston, ON,
 Queen's Homophile Assoc.

Student Atlantic Centre, 51 Queen's
 Cres., Queen's University,
 Kingston, ON, K7L 2S7. PH: (613)
 547-2006.

KITCHENER/WATERLOO

Gay Rights Organization of
 Waterloo (GROW), PO Box 2632,
 Station B, Kitchener, ON, N2B 6N2.

Lesbian Organization of Kitchener
 (L.O.O.K.), P.O. Box 1000, 100 University
 of Waterloo, Waterloo, ON, N2L 3G1.

Waterloo University's Gay
 Liberation Movement, Federation of
 Students, University of Waterloo,
 Waterloo, ON, N2L 3G1. (519)
 885-1211, Ext. 2372.

LONDON

Homophile Assoc. of London, Ont.,
 864 Dundas St. W., London, ON,
 N6A 2P1. PH: (519) 433-7192.

London Lesbian Collective, P.O.
 Box 4724, Station C, London, ON,
 N6W 5L7.

MISSISSAUGA/BRANTFON

QEM/Gay Equality Mississauga, PO
 Box 159, Station A, Mississauga, ON,
 L5A 2Z7.

Gayline West: 731-7894. Peer
 counselling telephone service.

August 1978

MONTREAL

Androgyny Bookstore, 1217
 Crescent St., Montreal, PQ,
 H2B 2H1. PH: (514) 896-2131.

Association des étudiants de l'Université de Montréal
 3200, Jean-Briant, Local 1256-5,
 Pav. des Sciences Sociales, Université
 de Montréal, Montréal, PQ, H3T 1K8

Association pour les Droits
 des Gays du Québec, CP 36, Succ. C,
 Montréal, PQ, H2C 2P6, PH: (514)
 747-1294 St. Laurent, 3617 boulevard St.

Cox Femmes, 3617 boulevard St.
 Laurent, Montréal, PQ, H2C 2P6.

Dignity/Montréal, C.P. 6441,
 Snowdon, Montréal, PQ, H0X 3X8.

Église Catholique de la
 Montréalaise, 1000, rue
 CP 6101, Station NDG, Montréal, PQ,
 H4A 3P1. PH: (514) 845-5471.

Église du Disciple Bien-Aimé
 5511 St. Laurent, Montréal, PQ, PH: (514)
 273-5381.

Emmanuel Metropolitan
 Community Church, 5-220 Lincoln
 Park, PQ, H3H 1Z4, PH: (514)
 807-6000.

Gay Friends of Concordia
 meet every Thursday in Rm 923, Hall
 Bldg. at 4:00. For info, phone (514)
 288-3787.

Gayline, Box 9, Box 916, Stn. NRG,
 Montréal, PQ, H4A 3P1. PH: (514)
 486-4042. Mon-Sat 7-11pm.

Sponsors several groups.
 7-11pm, 604-696-9311 or 5330,
 7-11pm, 514-288-3787.

Gay McGill University Centre, 2480
 McTavish, Montréal, PQ, H3A 1X9.

Gay Social Services Project, 5
 Wendebar, P.O. Montréal, PQ, H3Z
 1C9. PH: (514) 937-0681.

Gay Victoria, Box 100, Montréal, PH:
 514-288-7500. Tuesdays, 7-11pm.

Gay Women of McGill meet
 Tuesdays, 5 P.M. Women's Union
 Community Centre, 3480 McTavish,
 PH: 425-6700. Info: (514) 966-1313, or
 7-11pm, 514-288-3787.

Groupe Gay à l'Université du
 Québec à Montréal, CP 8888,
 Montréal, Quebec H3C 3P2.

Jeunesse Gaie de Montréal / Gay
 Youth of Montreal, Box 200, 1000
 St. Laurent, 7-11pm, 514-288-3787.

Lesbian and Gay group under 21,
 CP 753, Succ. H, Montréal, PQ,
 H2C 2M7. Meetings: Saturdays,
 1:30-2:00 Wedsday Park, Montréal,
 PQ, H3Y 2K1. PH: Gayline.

Lesbian Gay Jewish Discussion
 Group, Montréal, meet welcome.
 Info: PO Box 298, Station H,
 Montréal, PQ, H3G 2P5. PH: Harvey,
 514-685-0849.

Parents of Gay, c/o PO Box 610,
 St. Laurent, Montréal, PQ, H4A 3R1.
 PH: 514-468-4042.

MOOSE JAW

Moose Jaw Community Centre
 c/o PO 1776, Moose Jaw, SK.

OTTAWA/HULL

Dignity, Box 2102, Stn. O, Ottawa,
 ON, K1P 5W3.

Gays of Ottawa/Gaie de
 l'Outaouais, Box 2919 Stn. D,
 Ottawa, ON, K1W 1P6. 376 Elgin,
 Ottawa, ON, K1B 5L2. PH: 613-281-1717;

Lesbians of Ottawa Now (LAWN),
 PO Box 607, Stn. J, Ottawa, ON,
 K1B 5L2. PH: (613) 238-7117.

Metropolitan Community Church,
 PO Box 668, Stn. B, Ottawa, ON,
 K1P 5T1. Services: 7-8PM, Sundays,
 911 1/2 Fourth Ave, Peterborough,
 ON, K9J 7G8. PH: (613) 747-0789.

PETERBOROUGH

Trent Homophile Assoc., Box 1524,
 Peterborough, ON, K9L 7H2, 262
 Rubidge St., PH: (705) 742-9229, Weds.

PRINCE ALBERT, SK

Prince Albert Gay Community
 Centre, PO Box 1932, Prince Albert, SK,
 PH: (306) 763-2590.

PRINCE GEORGE, BC

The gay group in this city can be
 contacted through the Crisis
 Centre, (604) 563-1214.

QUEBEC

Centre Homophile d'Aide et de
 Libération (CHAL), CP 596, Haute-
 ville, 175 rue Prince-Edward,
 Québec, PQ, PH: (416) 946-3244.

Parole Saint-Robert (Église catho-
 lique eucharistique), 310, de la Cou-
 ronne, Québec, PQ.

Présidence d'Entraide Homophile de
 Québec, CP 596, Haute-Ville, 260
 rue des Franciscains, Québec, PQ,
 G1R 4S1. PH: (416) 524-3344.

REGINA

Atropos Fellowship Society/
 Odyssey Club, Box 3414, Regina, SK,
 S4P 3J8.

ST. JEROME, PQ

Association des gaies des Laurentides,
 CP 272, St-Jérôme, QC, J7Z 2T9.

ST. JOHN'S

Community Homophile Assoc.,
 NL 1104-1105, Box 13, St. John's, C, St.
 John's, NL A1C 5M8.

SASKATOON

Gay Academic Union, Box 419, Sub.
 P.O. 6, Saskatoon, SK, S7N 0W0.

Gay Community Centre, Box 1562,
 Saskatoon, SK, S7N 0P2. PH: (306) 652-0972.
 Also at the above address.

Gay Alliance of Youth.

Grapeline, a group for Christian and
 Jewish gays, PH: (205) 343-5963.

Lesbian's Liberation, Box 100, Stn. C,
 Saskatoon, SK, S7N 0P2.

Stumble Juniper Press, 21-303
 Queen St., Saskatoon, SK, S7N 0P2.

St. John's Gay and Lesbian Rights, c/o
 Saskatchewan Association for
 Human Rights, 311 20th St. W.,
 Saskatoon, SK.

SHERBROOKE

CHAL-Estrie, CP 2032 Succ.
 Jacques-Cartier, Sherbrooke, PQ,
 J1J 3Y1.

THUNDER BAY

Northern Women's Centre, 316 Bay St.,
 St. Thunder Bay, ON, PH: (807) 345-7802.

TORONTO

Catalyst, Box 318 Bloor Ave.,
 Toronto, ON, M5S 2B9.

Chatsworth Charitable Foundation,
 2949 St. George St., Toronto, ON, M5H 1B8.

Community Homophile Association
 of Toronto (CHAT), 2010 St. George
 St., Toronto, ON, M5B 1K8.

Congregation B'nai Kehilah of
 Toronto for Gay Jews, c/o 66 Gloucester
 St., Toronto, ON, M4Y 1L5. Meets
 4th Friday of the month, 10:15pm
 for informal discussion and
 refreshments. For more information,
 call 923-9243.

Dignity, Box 249, St. E, Toronto, ON,
 M4Y 2Y5. PH: (416) 486-7840.

Free Lesbians and Gays (FLAG), 277
 Berkeley St., Apt. 2, Toronto, ON,
 M5A 2X3. PH: (416) 362-2670.

Gay Academy, c/o Prof. John
 A. Lester, 100 St. George St., U of T,
 Toronto, ON, M5S 1E4.

Gay Alliance @ York, c/o CYSF,
 Central Square, Elm 105, York Univ.,
 747 Keele St., Downsvew, ON,
 M3J 2Z1. PH: (416) 395-2170. College
 PH: (416) 969-5600 or 687-5297.

Gay Alliance Toward Equality
 (GATE), PO Box 156, Station P,
 Toronto, ON, M5S 2P7. PH: (416)
 594-0148.

Gay Community Calendar, 24-hour
 recorded message, PH: (416) 923-5475.

Gay Community Services Centre
 108, St. Laurent, Stn. ON, M5B
 1K8. Distress and counselling line,
 7-11pm, 416-595-1130. PH: 7-11pm
 on Thursdays.

Gays at Toronto (GAT), c/o SAC
 Office, Hart House Circle,
 University of Toronto, Toronto, ON,
 K1G 1L2. Gay Television Collective, c/o
 Box 527, St. Catharines, ON,
 M1P 2H1. PH: (416) 688-9200.

Gay Youth Bookstore, 4 Collier St.
 (at Yonge), 230 Dundas St. W., Toronto,
 ON, M4W 1L7. PH: (416) 594-1820.

Harbinger Gay Men's Org-In, Tues.
 12-6 PM, Rm 214, Vanier Residence,
 York University.

Harbinger Lesbian Croppin, Wed 3-5
 PM, 214 Vanier Residence, York
 University.

Hassie-Free Clinic, 20 testing and
 information, 2 Homewood Ave.,
 Suite 101, Toronto, ON, PH: (416) 922-3323.

Montgomery: Gay Anglicans,
 200 Yonge St., Toronto, ON, PH: (416)
 525-4027.

Lesbian and Gay Trade Union
 Group, PO Box 162, Station K, Toronto,
 ON, M4Y 2H6.

Lesbian Organization of Toronto
 (LOOT), 342 Jarvis St., Toronto, ON,
 M4Y 2G6. PH: (416) 920-3320.

Metropolitan Community Church,
 (OFC) 28 Granby St., Toronto, ON,
 M5B 1H6. PH: (416) 384-9789.

Pick Triangle Press, PO Box 639, Stn. A,
 Toronto, ON, M3W 1G2. PH: (416)
 863-0320.

Three of Cups, Women's Coffee
 Odyssey Club, Box 3414, Regina, SK,
 S4P 3J8.

ST. JEROME, PQ

Association des gaies des Laurentides,
 CP 272, St-Jérôme, QC, J7Z 2T9.

ST. JOHN'S

Community Homophile Assoc.,
 NL 1104-1105, Box 13, St. John's, C, St.
 John's, NL A1C 5M8.

Transvestites in Toronto, PO Box
 973, Station A, Toronto, ON,
 M5S 1A1. PH: (416) 490-6671.

Tri-Ax Canadian Institute, 6
 Inlet St., Toronto, ON, M4Y 1K9. PH:
 (416) 224-2242.

Wages Due Lesbians, Box 38, Stn. E,
 Toronto, ON, M5B 1K9. PH: (416) 454-6600.

Women's Archives, Box 928, Stn. Q,
 Toronto, ON, M5B 1K9.

YANKEE, Box 130, Stn. A, Toronto,
 ON, M5B 1K9. PH: (416) 490-6671.

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 ON, M5B 1K9. PH: (416) 490-6671.

Manitoba Gay Coalition, PO Box
 3742, Station B, Winnipeg, MB,
 R2W 3P6.

N.D.G. Gay Caucus, PO Box 792, Stn. E,
 Toronto, ON, M4Y 2N1. PH: (416) 595-1919.

Out LeBlanc and Gays, PO Box
 6040, Station A, Toronto, ON M5W 1L3.

Outlook Office, C/GRC/C/CQD, CP 2919
 Succ. D, Ottawa, ON K1P 5W9.

Out LeBlanc and Gays, PO Box 6040,
 Station A, Toronto, ON M5W 1L3.

Outlook Office, C/GRC/C/CQD, CP 2919
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